

# ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

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E. D. WINSLOW, Agent.

BOSTON, NOVEMBER 17, 1870.

Established January, 1823.  
Volume 47.—No. 46.

## FREE TO JANUARY.

THE HERALD is sent free to January to all new subscribers. Our returns are coming in well. Take hold, brethren, and give us a good Thanksgiving donation of new subscribers. Make it a thousand by that date. You can, if all will do what some are doing. Work To-day for THE HERALD.

It is a sad proof of the weakness of the Labor cause, that its vote was lighter this year than last, notwithstanding it was led by a man of such power and position as it never had in its ranks before. Mr. Phillips honestly and eloquently set forth its claims to thousands who would not have otherwise chosen to listen to them. And yet the vote for its Lieutenant Governor is less than that for its Governor last year. This was partly because he was also the Temperance candidate, one half of that party, as he said in Tremont Temple, being devoted to rum, and many of them refusing to vote for a Prohibitionist. This is their weakness, and will prove, if it is not overcome, their ruin. The difficulty of stating their purpose is another weakness. Everybody understands what the Abolitionist meant, what the Woman Suffragist means, what the Prohibitionist means; but the Labor men do not state their object. Ultimately they may, and Coöperation will then be their nature and name. How that is to be effected by party organization, is yet to be seen. They claim as a later count that their real vote was a little ahead of last year's, and that the defection was due to other causes as well as to the nomination of Mr. Phillips. They also throw out the eight hour flag as their present banner, a good one, perhaps, but not of enduring value; for when this is won, their battle is not half gained. Coöperation is their real end and aim.

One thing is certain, that only as the Labor men rid themselves of rum, and become teetotalers and Prohibitionists, will they win either comfort, improvement, or political power. Some of their leaders confess, and have heartily approved the cause of Prohibition. Others are as far the other way in principle and practice as most of the Republican, and all the Democratic leaders. No party, whether in power or seeking it, can flourish long if such elements control it, or even possess it, for possession is ultimately control.

The American Missionary Society held its anniversary at Lawrence, last week Wednesday. Its receipts the last year from donations, \$300,000; from legacies, lands, buildings, etc., \$113,000; making a grand total of over \$413,000. This Society is doing a great work in the South, spending there last year \$343,000. Mr. Beecher made the chief address, being a warm welcome of all tongues and tribes to America, which he thought could transform them as easily as an elephant transforms an oak branch to itself. But he might fail in undertaking to change a whole forest into an elephant. Still we are saved by hope, both nationally and individually.

Speaking in our haste, last week, as David did, we fell, like him, into a blunder. We said the Creditors of the Unitarian Conference morally and intentionally excluded the Radicals, Messrs. Frothingham, Chadwick, Vickers, and such, from their fellowship by their addition to their preamble; but Rev. R. Laird Col-

*The Liberal Christian*, do not agree with that concession. Speaking of this very amendment, he says:—

"I caught Bro. Chadwick around the waist, and I said, 'As for us folks on this side of the house, we Radicals, we are not going to be captious; we are not going to be sticklers for words, are we?' 'Well,' Chadwick said, 'I won't oppose that;' and Vickers said, 'Anybody who wants to can come in on that;' and how could I help feeling that we were not going to have another warfare of words, that we were not going to be captious? I trust we are never again going to say anything about the right wing or the left wing, but only about the body of Unitarians."

It was very pretty of our lively friend to call himself and "Bro. Chadwick," "we Radicals," since Messrs. Chadwick and Vickers are more complete Free Religionists than Theodore Parker was. But that embrace was designed to rope in these two anti-Christians; and it did Mr. Chadwick. He saw that it meant as much as the Temperance resolution did in the Republican Convention, and that this was an attempt to get up a phraseology that would deceive only those who wished to be deceived, which were not "we Radicals," or "us Conservatives," but an outside few of loose-thinking believers in the Gospel, who fancy that this harmony of non-believers in the atonement of Jesus Christ, and the experience of Gospel faith, is a surrender of opposition, and a desire to really accept the whole salvation of Christ. They will have small success in that line. They must confess the correctness of orthodoxy before they win orthodoxy to confess their correctness.

The Pope is in a mixed state of affairs. The Italian Government abolishes his political authority in Italy, but grants him freedom in exercising his sovereign rights as the head of his Church, and allows him to have ambassadors from foreign courts, with privileges of travelling as an independent sovereign in or out of Italy, only his independent sovereignty is spiritual, and not temporal. It also offers to support his court, an offer exceedingly aggravating to his British subjects who do not want their infallible head eating at the King's table. It offers to confirm these grants by an international treaty. Austria is said to be willing; but Bismarck, it is said, proposes to restore his temporal sovereignties. Vain hope, either that he will do it or can do it. The French subjection and German reconstruction are as much as he can manage. Poor Pius will have to shift for himself, and be "an independent sovereign," supported by another really independent sovereign, who will carry out his pronounced programme, a Free Church in a Free State.

General Butler proposes, as terms of settlement for the Alabama claims, to stake whatever Provinces may elect to come by a plebiscite, the Napoleonic word for a popular vote. Supposing none of them so choose, will our Government then agree to pay the claims? We should be in a pretty fix, if we had pledged our claimants, and then not even Prince Edward's Island should vote to come. There is no doubt that Canada, as well as Cuba, must come to us, but we have made poor headway in getting the last by threats; we shall not make much in trying a like course on the first. Yet General Butler is not very far out of the way. What we need is a supreme court of nations to settle such claims as these. Till we have it, England ought in some way to be made to settle this little bill. The interest

is increasing fearfully, and many sufferers need their money. There is wisdom in the proposition, if the Provinces will choose annexation.

*The Western Advocate* gives this item. It shows how great is our work in the West. All New England has not a Methodist membership equal to Ohio. And the Congregationalists have only thirty thousand more than the Methodists of a single State. Our progress is healthful, as will be seen in the paper we publish this week, from Bro. Dorchester.

"The statistical paper read by Dr. Trimble before the recent Ohio Methodist State Convention, held at Delaware, gave the membership of the Methodist Episcopal Church in Ohio at 142,812. Dr. Holliday's paper before the Indiana Convention last week, gave the Methodists in Indiana, as above stated, at 113,800. These two added together give the present membership of the Methodist Church in the two States at 256,612, which is almost one fourth of the membership of the Methodist Episcopal Church in the United States."

*The Northwestern* is slightly mistaken when it says, "THE HERALD prophesied that England would soon be a republic." We uttered no prophecy, and specified no time. We believe that forces are working in England to that end. How soon they may triumph, God only knows. One authority for our views was the late editor of *The London Watchman*, as acute a student of British affairs as *The Methodist Recorder*.

A new mineral fertilizer has been discovered in Lisbon, N. H. It is a siliceous rock, which when pulverized is equal to the best guano, and only costs a quarter as much. Immense beds of it are discovered. The proprietor, Mr. E. C. Stevens, of that place, will give information and sample. Rev. R. S. Stubbs endorses the discovery in an interesting letter to the *Nashua Telegraph*, as do Prof. Hitchcock, Dr. Jackson, and many other gentlemen who have tried it. It will be a valuable help to New Hampshire, and New England generally, as it will make our worn-out hill farms, now being largely abandoned, as fertile as Western bottoms, while the proximity of markets will make them even more valuable.

The name of the fortunate suitor for Miss Louise Coburg's hand, otherwise known as Princess Louise, is John George Edward Henry Douglas Sutherland Campbell. No wonder he caught a royal lady with such a string of names. John Campbell, probably, is what she will call him. Mrs. John Campbell will be a very good name for the lady, and when Duke of Argyll and Marquis of Lorne disappear in the Republic of Britain, he may become, by the fortune of this alliance, President Campbell; a future, we trust, will be his, for his father is a good Democrat in blood, and his mother-in-law is no less a one in many of her habits.

The new Napoleon is appearing in a young artilleryman, named Chrismann, who has dismounted forty-three Prussian guns before Paris. It is declared the Prussians cannot establish a battery anywhere in his range. The first Napoleon was an artilleryman; this may be his successor.



## Original and Selected Papers.

## "HE WILL GIVE GRACE AND GLORY."

BY ALDINA L. DEAN.

Have you told it all to Jesus,  
All your want and pain and grief;  
Shown Him just how heavy-weighted  
Is the heart that seeks relief?

Earthly counsellors might chide thee,  
Fail thy griefs to understand,  
Turn to Him who walks beside thee,  
Christ, who holds thee in His hand.

Never any heavy laden  
Cry to Him, and cry in vain;  
Never any He upbraideth,  
Though they come again, again.

All the secret, deep recesses  
Of thy many-chambered soul,  
Naked, open lie before Him,  
Clearly doth He read the whole.

Perfectly He understandeth,  
Perfect healing can He give;  
Only turn to Him and trust Him,  
Only look to Him and live.

Drear and wide the dusky valley  
Of thy pilgrimage may seem;  
Faint and far the Shining City  
As the fabric of a dream;

But the measure of a hand-breadth  
Is the measure of thy life;  
Nearer than thy fears the coming  
Of the peace beyond the strife.

Though thy feet press through the valley,  
Courage! for the heights are thine;  
Even now above the shadows  
Doth the radiant morning shine.

CHELSEA, MASS.

## TERTULLIAN AND THE UNIVERSALISTS.

Tertullian is of great service to the Universalists. They constantly appeal to him as the first Christian writer who expressly asserted the doctrine of endless punishment. Mr. Ballou originated the saying, and their press and pulpit have made diligent use of it. Mr. Ballou said of Tertullian, "He is thought to have been the first Christian writer who expressly asserted that the torments of the damned will be of equal duration with the happiness of the blest." From this, other writers of the school discourse thus: "The doctrine of endless misery was first openly asserted in the Christian Church by Tertullian, in the third century. Until this time no declaration of any such doctrine as endless misery, by any professed disciple of Jesus, is known to have been made."—*Un. Register* for 1844.

These pretentious claims tempt us to examine their historic basis. What is the authority for all this? Mr. Ballou's assertion, and that only. Mr. Ballou was "pastor of the Universalist Church in Medford" at the time he said it. And he said it without the least attempt at proof. He did not affirm it as an ascertained fact. All he said, was, "He is thought to have been the first Christian writer," etc. Who thought so, or whether anybody before himself ever thought so, does not appear. Perhaps he thought so. But he was a partisan—an advocate determined to make the most he could out of the records of Christian antiquity in favor of his pet doctrine. The statement utterly is void of any historic basis. More, it is contrary to positive testimony.

1. It is contrary to the testimony of Mr. Ballou himself. He admits that Tertullian expressly asserted the doctrine of endless punishment. He admits that that doctrine was "entertained before" Tertullian—that Tertullian used a certain word to express his idea of endlessness, and that some of the Fathers before Tertullian employed the same word to represent the duration of punishment.

The proof of this is the following: Mr. B. says, "He" (Tertullian), "is thought to have been the first Christian writer who expressly asserted that the torments of the damned will be of equal duration with the happiness of the blest. This circumstance is, indeed, no proof that the same opinion had never been entertained before; but we may safely say, that of all the early Fathers, there was none with whose natural disposition the doctrine of endless misery better accorded than with Tertullian's." Here he distinctly admits that the circumstance that Tertullian is "thought to have been the first Christian writer who expressly asserted the doctrine of endless punishment," is "no proof that the same opinion had never been entertained before." He means in the Christian Church, for of that, and that only, he is speaking. He distinctly admits that "the doctrine of endless misery" was held among the "early Fathers," including those to whom he had just referred, as living and entertaining that opinion before Tertullian. For how could a doctrine "accord" with a man's natural disposition and with one as well as others, unless that doctrine was entertained by somebody. Thus much, then, is conceded, in this passage, namely: the doctrine of endless

punishment was expressly asserted by Tertullian A. D. 200; and it was "entertained before" by at least some of "the early Fathers."

But how did Tertullian "expressly assert" the doctrine of endless punishment? Mr. B. gives the passage in which he asserts it: "At the general resurrection and judgment, says he" (Tertullian), "God will recompense his worshippers with life eternal, and cast the profane into a fire equally perpetual and unintermitted." Here Tertullian says that the punishment of the profane will be of equal duration with the happiness of the blest, that is endless, says Mr. Ballou. Hence Tertullian here expressly asserts endless misery. How? Simply by saying that the punishment of the wicked will be of equal duration with "life eternal," *aiwvios*, of the righteous. In other words, Tertullian expressly asserts the doctrine of endless punishment, by saying that it will be equal to "eternal." Suppose, then, that another man should say it will be eternal. What is the difference in time between the expression that punishment "will be equal to" that which is eternal, and that it will be eternal? None whatever. Plainly, then, if Tertullian expressly asserted endless punishment by saying it would be equal to "eternal," Justin and most of the early Fathers also expressly asserted the same, when they said it will be eternal, for the only word employed by Tertullian in that sentence to express the endlessness of the life, is eternal, *aiwvios*. Does "eternal" here with Tertullian mean endless? Universalists admit it does. Then does it not also with his contemporaries, who constantly affirm directly that it will be eternal? Mr. B. says that Justin frequently calls the punishment pronounced upon the wicked at the general resurrection and judgment everlasting, which is the same word employed by Tertullian as the point of his comparison.

But again, the assertion is contrary to the positive testimony of those early Fathers who lived before Tertullian. Most of them declare that the punishment of the wicked is of equal duration with the happiness of the blest, in employing the same word, *aiwvios*, to express both. Take, for instance, the words of Justin, whose first Apology, from which we quote, was written according to Mr. B., A. D. 150, only fifty years after the death of St. John. In that Apology to the Roman Emperor and Senate, Justin formally explains the Christian doctrines, as taught by Christ. In his introduction he says: "It shall be my business to lay before you a faithful memorial of our Life and Doctrine." Again, "To lay before you, in short, what we expect, and what we have learned from Christ, and what we teach the world, take it as follows: Plato and we are both agreed as to a future judgment, but differ about the judges. And moreover we say that the souls of the wicked, being reunited to the same bodies, shall be consigned over to eternal torment, and not, as Plato will have it, to the period of a thousand years only. But if you affirm this to be incredible and impossible, there is no help, but you must fall from error to error, till the day of judgment convinces you we are right."

Dr. Smith and other eminent historians place this Apology as early as 138 or 139, only about twenty years after St. John's death. But taking the date just as Mr. B. has put it, we see from this passage that the Christian Church held and taught eternal punishment, in direct opposition to the limited future punishment of Plato; and that there were those at that age who said that the doctrine of eternal punishment was "incredible and impossible;" but the deniers of that doctrine then were pagan philosophers, to whom the Church replied, "There is no help; you must fall from error to error, till the day of judgment convinces you we are right." The denial of eternal punishment, and the affirmation of a limited future punishment, then, are here set down as errors which the day of judgment will correct. This was the voice of the Christian Church fifty years after the death of St. John. It was publicly pronounced before the Roman Senate and the world, as the doctrine which the Christians "learned from Christ and taught the world." In all the records of antiquity, Mr. Ballou could not find a single attempt to impeach Justin's testimony here, or to show that that testimony was not what he claims, "a faithful memorial of the Christian life and doctrine."

Again, Justin in the same Apology, and in the name of the Christian Church at that time, says: "We are the greatest promoters of peace, by teaching that it is impossible for any worker of iniquity to hide himself from God, and every one is stepping forward into everlasting misery or happiness according to his works. And, if all men were fully possessed with a notion of these things, who would make the bold adventure to embrace the pleasures of sin for a season, with his eye upon eternal fire at the end? Who would not strive all he could to check himself upon the brink of ruin, and to adorn himself with such virtues as would give him admission to the good things of God, and secure him from everlasting vengeance?" "We assert departed souls to be in a state of sensibility, and the wicked to be in torments, but the good free from pain and in a blissful condition." "We teach that such only shall be crowned with a blissful immortality as have imitated God in virtue, and those who have lived wickedly, and have not repented to the amendment of their lives, we believe shall be punished with everlasting fire." "The ringleader and prince of evil spirits is by us called the serpent and Satan, as you may easily find from our Scrip-

tures, who, together with all his host of angels and men like himself, shall be tormented, world without end, as our Christ hath foretold." "These seducing spirits do all they can to smother the notion of hell-fire, but to little purpose." "He" (Christ) "shall come in His own form, encircled with celestial glory, and His host of angels with Him, when He shall raise from the dead all the men that ever had a being, and shall invest the righteous with bodies incorruptible, and make the ungodly, together with these wicked spirits, feel His vengeance in fire everlasting." "And for the pains and torments which the wicked undergo hereafter, pray consider these words: 'Their worm shall not die, neither shall the fire be quenched.' (Isa. lvi. 24.) And then shall they repent when repentance shall be too late."

In these passages, which are only specimens of Justin's words, he plainly designed to assert, and did expressly assert, the doctrine that "the torments of the damned will be of equal duration with the happiness of the blest." He not only employs the same word as Tertullian afterwards did, but in such connections as to prevent any mistake as to his meaning. "Every one is stepping forward into everlasting misery or happiness." Again, his phrase, "tormented world without end," shows that endlessness, or, as Tertullian said it, "perpetual and unintermitted duration," was just what he designed to assert expressly. Therefore Mr. Ballou's "thought" that Tertullian was the first Christian writer who expressly asserted endless punishment, is a false thought, for Justin expressly asserted the doctrine of endless punishment fifty years earlier than Tertullian. And Justin expressly asserts also that this was the doctrine which the Christians had "learned from Christ, and taught the world." Set this down against the vain boasting of Universalists, based upon the false vision of Mr. Ballou. C. MUNGER.

## POLITENESS TO STRANGERS.

Reader, when you see a stranger in the vestibule of your church, do not pass him coldly by with the thought that the sexton will see to him, but speak to him yourself, give him a seat in your pew if you have room; if not, give him a good seat, and at the close of the service, seek him out, invite him to come again, tell him about the Sabbath-school and the prayer-meeting, make him acquainted with the prominent men of your church, and show the stranger that you feel an interest in him. You may gain an earnest worker; and you certainly will do your duty. And this duty applies to the ladies also. It must be very embarrassing to a lady to go to a strange church and to be looked curiously at, her dress commented upon in tones loud enough to reach her ears, and no one except the sexton offer to show her a seat, or in any manner take any interest in her. It certainly would be sufficient to drive some people to another church and a more social people. Ladies, if you can in any way show courtesy to a stranger, do it; and in no place is it so much needed as in our churches. 'Tis a small thing to pass a hymn-book to the stranger in the pew near you, who is sitting without one; but he appreciates it. 'Tis but a little act to ask that young lady, who has come here for the first time, to come and join your class in the Sabbath-school; but it shows her you have an interest in her as a stranger, and would be her friend. There are so many ways which will suggest themselves to every reader, by which he or she can show the strangers that they are welcome, that I will not enumerate them. That this matter is of importance can easily be learnt. On inquiry, I have found that many families have made their decision as to what church they would go, from the treatment received the first time they attended service at a particular church.

After strangers decide to come to your church, see that they know every one. Let there be no distinction as to position in society or color, but let them feel they are among brothers and sisters. And when a stranger comes to your prayer-meeting for the first time, look after him. And at all social gatherings seek out the strangers and make them feel at home; do not introduce them to everybody at once, as is the custom in some places; a stranger, after running this gauntlet, comes away with very curious ideas of whom he has met, or their names; but gradually make him acquainted with the most social people in your society, and be sure and let him meet your pastor. He will know, in a few moments, just what hands to put him into, to make him at home. Children, look after the stranger boys and girls; get them into your Sabbath-school, and thus benefit them and yourself, your church, and your school. Politeness to strangers should be cultivated more than it is, and more attention should be paid to it by all. May these suggestions lead you to think of these things, and profit thereby. SAMOTH.

## LOOKING BEYOND LIFE, TO LIFE ETERNAL.

The following are a few, from many expressions, taken without her knowledge, from the lips of one about to pass over the river. She was most tenderly attached to friends, life, husband and children.

"I exult to feel that I shall be freed from this fettering body. The spirit has been long beating against its prison bars; but I shall be free; the very thought is inspiring. How I long to go. It would be a great disappointment to get well. Yet I would if it was the Lord's will. But I



shall not; I shall go to Jesus. O, the infinite love of God full, full, boundless, infinite! I feel that I love everybody, everybody on earth. 'O for this love let rocks and hills their lasting silence break.' O that everybody would come and enjoy it. Tell them to come; tell them from me to come, and enjoy God, not stand looking on from a distance with cold admiration. Come and feel the love of God in the soul. I know it is real. I do not take any stimulant, it is Christ in the soul. Tell — and — to come. Tell — that I always liked his preaching, because there was so much heart in it.

"Jerusalem, thy walls are all of sparkling gold, most precious to behold." But I don't care anything about the gold, though I love beautiful things so much. It is Jesus I want to see; the tree of life and my blessed Father. 'O the wondrous love of Jesus from doubts and fears He frees us.' And you will all come to enjoy it. That thought completes my joy. I am only going a little while first to get recruited up a little, you know.

"We have a beautiful place at Mount Auburn. Let everything be plain there, but suggestive of purity. I shall love the flowers there. And when you and the children come on some sunny day, I will try to be there. If I cannot come, perhaps I can get some angel to come. If you feel your hearts lifted up, and made purer, think it is me. At any rate, we shall all soon meet, for you will all come to me. O what a little while it will be! I never wanted to go anywhere as I want to go to heaven. For myself I had rather go, for others I would get well. How long do you suppose it will be before I reach that glorious shore? You may come in a short time — fifty years is very short. I shall wait for you! If you are like to come after me, fight it off till the children don't need you. Then come.

"I am happy always, except when I am in pain. Nothing troubles me. I live above this range of things. 'Up to that world of light, take us, dear Saviour.'

"When will the morning come? My morning, I mean. Take me to-night."

Waking, she said, "I thought I saw pearls." "You will soon see the gates of pearl," said her husband. "O joy, glory, home, I am so glad."

At the hour of departure one prayed, "Lord, Thou seest Thy child in pain, weariness, and affliction." "No," said she, "I am not in affliction." Then the line was repeated, "Jesus, the name that charms our fears." "I have no fears," said she, and went to the infinite love that had cast them all out.

WHAT A FALL. — A minister of the Gospel told me one of the most thrilling incidents I ever heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the doorstep, clapping his hands and exclaiming, "Papa has come home!" He seized that boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me, (I could give you his name, if necessary,) "I spent that night in that house. I went out, bared my brow that the night air might fall upon it and cool it; I walked out, and down the hill. There was his child dead; there was his wife in strong convulsions, and he asleep. A man but thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him round, and a wife upon the brink of the grave! Mr. Gough," said my friend, "I cursed the drink. He had told me I must remain till he awoke, and I did. When he awoke, he passed his hand over his face and exclaimed, 'What is the matter? where am I? where is my boy?' 'You cannot see him.' 'Where is my boy?' he inquired. 'You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion, I took him to that child's bedside, and as I turned down the sheet and showed him the corpse, he uttered a shriek, 'Ah, my child!'" That minister said further to me, "One year after that he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended his funeral." The minister of the gospel who told me that fact, is to-day a drunken hostler in a stable in Boston! Now tell me what run will do! It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious, and God-like in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking, or hellish. We are united, brethren, are we not, to fight it till the day of our death? — JOHN B. GOUGH.

NOBLE ANSWERS. — "You ask," said the famous William, Prince of Orange, to Sonoy the governor, "if I have entered into a treaty, or made a contract for assistance with any powerful king? I answer that, before I ever took up the cause of the oppressed Christians in the provinces, I had entered into a close alliance with the King of kings; and I am firmly convinced that all who put their trust in Him will be saved by His almighty hand."

Afterwards, when offered every personal and family favor if he would but give over his life-long endeavors to secure religious freedom to the poor Netherlands, the brave prince replied, "he regarded the welfare and security of the public before his own, having already placed his particular interests under his foot, and was still resolved to, so long as life should endure."

Geleyn de Mater, a schoolmaster, being found addicted to reading his Bible, was accused of heresy. Summoned before the Inquisitor, he was commanded to make instant recantation. "Do you not love your wife and children?" "God knows," answered Geleyn of Audenarde, "that if the whole world were of gold, and my own, I would give it all only to have them with me, even had I to live on bread

and water, and be in bondage." "You have them," said the Inquisitor, "only renounce the error of your opinions." "Neither for wife, children, nor all the world, can I renounce my God and religious truth." Thereupon he was strangled and thrown into the flames.

"Do you believe in Christ?" said an infidel to John Jay. "I do, and I thank God that I do," was the statesman's noble reply. Two years before his death, when eighty-two years of age, he was struck down by disease and his recovery despaired of. When urged to tell his children on what foundation he rested his hopes, and from what source he drew his consolation, his brief reply was, "They have the Book."

A king and some noblemen were once going out for an early morning's ride. Waiting a few moments for Lord Dartmouth, one of the party rebuked him for his tardiness. "I have learned to wait upon the King of kings before I wait upon my earthly sovereign," was his calm reply.

A pilgrim to Mecca once complained to the caliph Omar, because he had received a severe injury from the hand of Jaballah, king of Gassan. "But I am a king," replied Jaballah, proudly, "and he is but a peasant." "Ye are both Moslems," answered the fearless Omar, "and in the sight of God, who is no respecter of persons, ye are equal."

#### ALONE WITH GOD.

Alone with Thee, my God! alone with Thee!  
Thus wouldst Thou have it still — thus let it be.  
There is a secret chamber in each mind,  
Which none can find

But He who made it — none beside can know  
Its joy or woe.

Oft may I enter it, oppressed by care,  
And find Thee there;

So full of watchful love, Thou know'st the why  
Of every sigh.

Then all Thy righteous dealing shall I see,  
Alone with Thee, my God! alone with Thee!

The joys of earth are like a summer's day  
Fading away;

But in the twilight we may better trace  
Thy wondrous grace.

The homes of earth are emptied oft by death,  
With chilling breath;

The loved departed guest may open no more  
The well-known door;

Still in that chamber seal'd Thou'lt dwell with me,  
And I with Thee, my God! alone with Thee!

The world's false voice would bid me enter not  
That hallowed spot;

And earthly thoughts would follow on the track  
To hold me back,

Or seek to break the sacred peace within  
With this world's din.

But, by Thy grace, I'll cast them all aside,  
Whate'er betide,

And never let that cell deserted be,  
Where I may dwell alone, my God, with Thee!

The war may rage! — keep Thou the citadel,  
And all is well.

And when I learn the fullness of Thy love  
With Thee above —

When every heart oppressed by hidden grief  
Shall gain relief —

When every weary soul shall find its rest  
Amidst the blest —

Then all my heart, from sin and sorrow free,  
Shall to a temple meet, my God, for Thee!

CHRISTIAN EXPERIENCES. — The desirable thing is the Scriptural standard of experience. This is the Spirit of adoption. Whether it come suddenly with all the rapturous joy of conscious pardon in a moment, or reveal itself in the soul so quietly and gently as to require inward searching to verify its presence, it must be accepted as God's own testimony and seal, and nothing else should be allowed in its place. The time was in the history of the Church when this point received more attention than now. May it not be that we have erred in not keeping it more prominently before us? It is well to think and speak much of the enjoyments found in Christian fellowship, and of the highest possible attainments in the life of faith, but not so as to lose sight of the inestimable privilege of all believers, the true basis of permanent joy in God, which is the abiding presence of the Holy Ghost, as the Spirit of adoption. Many of us can remember when the presence of a member in the Church without the Spirit of adoption would be a matter of deep solicitude on the part of the whole society. How is it now? Who can look around and distinguish between those who have it and those who have it not? Where is the earnest inquiry, the faithful watching over one another in love, that reveals to all the spiritual state of each?

We need as a Church to recognize more clearly the Scriptural standard of conversion, and to hold up before the minds of our young members, brought into our fellowship through the Sabbath-school, the doctrine to which we subscribe in regard to personal adoption and the witness of the Spirit. There is danger that our sympathy for the children, and our impressions in regard to the tenderness of our Saviour's love, will sometimes induce us to pronounce the work complete in them, when it is only begun. We may not look for the same pungency of conviction, or the same terrible struggle of soul that characterizes the conversion of older sinners, but we should not allow them to stop short of the same joyful assurance of personal acceptance in the Beloved. Just now all hearts are turned to the children, and the multiplied instrumentalities employed for their conversion ought to bring increasing multitudes of them into the Church every year, and doubtless will; but is the Church always ready to take them with their elementary experience and lead them right up to their high calling as sons and daughters of the Lord Almighty? Have we everywhere the habit formed of giving no one rest in our

congregations whose experience falls below the Gospel standard, or who fails to enjoy the Spirit of adoption? — *Western Advocate*.

We must preach "Christ, and Him crucified." Jesus, and salvation by His name." We remember how much has been paraded as "modern science" incompatible with Scripture, the proofs of which we were laughed at for considering inconclusive, but which has since been shown to have no foundation at all, and much more, to be only half-knowledge; and shall our clergy spend their lives in researches and studies to keep ahead of these men in their endless theories and speculations? How long would religion last with its clergy thus occupied? How long the Church? And the last hope of salvation for the "scientist" among them — where will it be?

And how could the devil be better pleased than that the rest of the clergy should busy themselves in writing notes on the classics, disquisitions on the dative case, and the force of the subjunctive mood; or in adjusting the gamut of linnets to that of modern music; or in studying chronology, anthropology, paleontology and the "prehistoric races," fragments of lyres found in Egypt, the true conclusions to be drawn from trilobites found in pliocene sand; and especially in taking the facial angle of apes, and triangulation of skulls, and estimating the probable ages of bones? Yet we are given to understand that a learned infidelity would flee apace before a learned Church thus occupied. — *Western Methodist*.

#### THE WOUNDED FRENCHMAN.

"Gretchen, Gretchen! run, my daughter;  
There's a Frenchman down by the wall."

"Mother, I'll not run for a Frenchman,  
Save to give him a pistol ball."

"Gretchen, Gretchen! think of your brother  
Following Fritz, so far away."

"Mother, I hope he is making the Frenchmen  
Dance to the roll of his drum to-day."

"Aye, but Gret, suppose he is fainting,  
Famishing down by a Frenchman's wall!"

"Mother! — O my God, protect us!  
Hear you some one out in the hall!"

"Stop, my Gretchen! where are you going?  
There is nobody there at all."

"Mother, I'm going to see the Frenchman,  
Wounded, under the garden wall."

C. H. ST. JOHN.

SAVING PREACHING. — The great thing now is to make men know what wickedness is. The tables of the law want brightening up. The old lettering has been so often and so badly washed over with modern gilt that men can hardly make out the true reading. The age is intelligent enough, but its moral perceptions are woefully confused. Men lie, steal, commit adultery, commit murder without knowing it. Conscience scarcely stirs under a load of guilt which, if it were rightly felt, would wring from it a sweat of blood. But fashion has made it common, and sophistry has filed off its sharp edges, and it sits comfortably upon the poor soul which it is sinking into a gulf of perdition. There is no remedy for this but plain speaking. The finger of the preacher must be put upon the very sin. This which you call the course of law or the custom of trade, is *stealing*. This skillful evasion of the truth is *lying*. This defeating of the law of nature is *murder*. This invasion of your neighbor's domestic rights, though sanctioned by human law, is *adultery*. This use of the Lord's day for your own pleasure is *Sabbath breaking*. And not only should these things be plainly said, but they should be strongly proved. The commandment and its breach should be laid side by side, and the utter repugnancy of the principles upon which they severally move be demonstrated so that none can sin in ignorance. Then when the conscience is torn and smitten with a sense of guilt, and the soul lies humbled in the dust before its God, the gospel will find place for its gentle ministries, and Christ be looked to, not as a 'minister of sin,' but as a Saviour from sin. — *Exchange*.

THE PROTESTANT STRONGHOLD. — Dr. Newman, the new Roman Catholic convert, gives in what follows a just idea of what is the stronghold of Protestantism: —

"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten — like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden in its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

"Mary Magdalen had seven devils cast out of her. I never heard of a man having seven devils cast out of him," growled an old bachelor in the course of a discussion on the "woman question." "No, they are not cast out yet, I believe," was the quiet response of his fair antagonist.



## For the Children.

## GOOD FOR SOMETHING.

"Dood-for-nossin 'tittle son,  
Papa tells me; jes for fun,  
I duess — for, ma, oo say,  
I dood for sumpin all ee day."  
And so you are, my precious one,  
Full of mischief, love, and fun;  
Good to fill our hearts with joy,  
Our darling little blue-eyed boy!  
Good to clutter up the room;  
Good to ride astride the broom;  
Good to tip my basket o'er,  
Rolling spoons about the floor;  
Good to pull the baby's hair,  
And make a horse of every chair;  
Good to tumble on the floor,  
And shut poor fingers in the door;  
Good to wear out little shoes,  
And mamma's wax and thimble lose;  
Good "dear dampa's" specs to hide,  
And on his foot to "take a yide";  
Good, when let out doors to play,  
To ope the gate and run away;  
Good to watch for "papa tum,"  
And clap wee hands when he gets home;  
Good to climb up on his knee,  
And laugh and shout with boyish glee;  
Good, when wearied out with play,  
Your head on mamma's lap to lay,  
Quite ready now to be undressed,  
And in her arms be lulled to rest,  
By stories, which you like so well,  
Of "Jack and Gill," and "Ding-dong bell;"  
Good, ere cuddling down to sleep,  
To pray the Lord your soul to keep;  
Good to wake up with the day,  
And fold your little hands and say:  
"Dear God, do bless my dear mamma,  
My baby sister, and papa,  
And 'tittle Willie, too, I pray,  
And keep us safe froo-out ee day."  
Ah! good for many things thou art,  
Our bonny boy with blithesome heart,  
Mishap and prank and merry play;  
Our "dood-for-nossin 'tittle son,"  
As papa calls you, "jes for fun."

Hearth and Home.

## WHAT ONE CAN DO!

"Shall I see you in the Sabbath-school to-morrow?" asked one of a friend as they met.

"No; I am happy to say that you will never meet me in the Sabbath-school again," was the reply.

"Why?" I asked.

"Well, I will tell you. I was sick for a few Sundays, and could not go; and when I did go, my class was broken up."

"I am sorry for that."

"Well, I am sorry, too, and more than that, I feel injured. The superintendent said he broke it up."

"You can, I think, gather it again. At least, you can take another."

"I never shall take another class in the school, and I never shall go in there again; my husband and little girl have left; my brother and his wife have left, and I know of some more that are going to leave."

Now let us stop and see how and where the evil begun in this case, and how it can be remedied.

In the first place, sister Green ought to have furnished a teacher for her class while she was absent, if possible. But if she was taken suddenly, and knew of no one she could get, and could not notify the superintendent, then she must be excused.

The superintendent perhaps acted hastily in disbanding the class so soon. He ought to have sought out the teacher, and found the cause of the absence.

Again, when the superintendent had thus done, the teacher ought not to injure the school, because he himself had been injured. How nicely a little charity would fit in there! Let the superintendent forgive the teacher, and the teacher the superintendent, and how sweetly would the love of Jesus flow into those hearts, and make them both better fitted for their work!

There are many teachers that stay away from Sabbath-school for the least cause. There are those that feel no responsibility in the work; that take their class from week to week as they would make a call. *It's no matter if they did, and no matter if they didn't.* Now, the best thing to do in this matter, is to make them feel some responsibility. Perhaps a word might prove to be a word in season. At any rate, a teacher could but feel more interest in her class, if other teachers showed an interest in her.

Let the teachers inquire for one another, ask of the class the best mode of teaching, the most effectual way of securing attention, and impressing the heart. Could any teacher be consulted in this way, without feeling her interest in the class increase? One of the best places where this can be done, is the teacher's meeting. Once a week is not too often to meet thus and talk of the interests of the Sabbath-school, and plan for its growth in numbers and usefulness; and yet it is a difficult thing to get teachers enough together once a month to transact the regular business of the school. I think had sister Green attended the teacher's meeting regularly, she would not now be outside the Lord's nursery.

**THE PASSWORD.**—During the recent war, a noble band of Christians called the Christian Commission, at the head

of which was Mr. Stuart, accompanied the army wherever it went, and, amidst the sick, wounded and dying, did a great work for Jesus. Late one night, Mr. Stuart had to pass the lines of the two armies; and, before starting, he asked the colonel of the regiment for the password. "Chicago" was given him; and away he rode, feeling all safe. At the lines, a sentry challenged him with the usual "Who goes there? friend or foe?" "A friend," said Mr. Stuart. The sentry presented his rifle, and demanded the password. "Chicago," was the confident reply. Without moving, the sentry said, "Mr. Stuart, it is my duty to shoot you; for you have given the wrong password. Ride back to headquarters and get the right one; for it would be death for me to give it you."

Mr. Stuart turned his horse's head, galloped back to the colonel's tent, and rushing in, said,—

"Colonel, you gave me the password 'Chicago'; and it is wrong."

"How could I be such a fool?" said the colonel. "That is the one for yesterday; to-day is 'Massachusetts.' I am deeply sorry for the mistake, Mr. Stuart."

Again he approached the lines, and again the challenge met him, "Who goes there? friend or foe?" "A friend," said Mr. Stuart. "Have you the password?" "Massachusetts," was the reply. At once the rifle was lowered, and the word given, "Pass."

As Mr. Stuart rode up to the sentry, he said,—

"Well, you have asked me for the password twice. Once I gave it wrong; it might have been fatal to me. Let me ask you, my lad, do you know the password for Heaven, which will only be asked for once?"

The sentry replied, "I thank God, I do, sir. I learned it from your lips in a New York Sabbath-school: 'The blood of Jesus Christ cleanseth from all sin;' that is the password, sir."

O children! see to it that you have the right password at Heaven's gate. The blood, and only the blood of Jesus, is sufficient then. Jesus only in life, and after this life. Luther, whenever he wrote a letter, headed the sheet "Jesus," as if to intimate that all must be done with reference to Him. Let this be your motto, as it was of many a Scottish martyr, who, for his faith, suffered death by burning: "Jesus only."—*Band of Hope Review.*

**GOING TO JESUS.**—Nearly three years ago a noble steamship was sinking with hundreds of people on board. Only one boat load was saved. As a man was leaping into the tossing boat, a girl who could not be taken into the boat, and who knew that she would soon be swallowed up in the deep, deep sea, handed him a note, saying:—

"Give this to my mother."

The man was saved. The girl, with hundreds of other persons, was drowned. The mother received the note. What do you think the little girl had written in it? Here are her words:—

"Dear mother, you must not grieve for me. I am going to Jesus."

What faith and courage she must have had to write that note!

She was going to Jesus through the stormy waves of the angry sea, yet she was not afraid. That's the kind of faith you need, my reader. And Jesus will give it you if you ask Him.

**THERE'S ROCK AT THE BOTTOM.**—When Willie was sixteen, he accidentally dropped a valuable watch into the well. His father was absent from home; and, without consulting me, he resolved to recover the treasure. Providing himself with a long-handled rake, he gave it in charge to his sister Jennie, two years younger, and bidding her lower it to him when he called, he stepped into the bucket, and holding fast by the rope commenced his descent. The bucket descended more rapidly than Willie expected, and struck heavily against the side of the well: the rope broke, and he was thrown into the water.

"Mother, I shall be drowned!" was his despairing cry, which Jennie echoed with a wail of anguish, that immediately brought me to the spot. I knew the depth of the water, and shouted to him as calmly as I could, "Stand upon your feet, Willie; the water isn't over four feet deep." "But I shall sink in the mud," cried the poor boy, still striving to keep himself afloat by clinging desperately to the slippery stones. "No, Willie, there's rock at the bottom. Let go the stones and stand up."

The assurance of a hard foundation, and the impossibility of holding much longer to the slimy surface of the stone wall, gave him confidence. He felt for the rocky bottom, placed his feet firmly upon it, and to his great joy, found that the water scarcely reached to his shoulders. I sent Jennie to the house for a strong new rope, and fastening one end of it securely, I lowered the other to him to be tied to the bucket, and we drew him safely up. "O, mother," said the dear boy when he was rescued, "those were precious words to me, 'There's rock at the bottom.' I shall never forget them."—*Friendly Visitor.*

**COULDN'T SEE THE NEED.**—The worthy gentleman who rules the rising generation of boys, in a certain town in Tennessee, had occasion, recently, to correct a little boy named Johnny. Now Johnny had what is called the sulks, because he was whipped, and in order to convince him that he was justly and necessarily punished, his teacher had recourse to the following argument:—

"Well, Johnny, suppose you were riding a big horse to water, and had a keen switch in your hand, and all at once the horse were to stop and refuse to go any further, what would you do?"

Johnny stifled up his sobs for a moment, and looking up through his tears, innocently replied: "I'd cluck to him, sir."

"But, Johnny, suppose he wouldn't go for your clucking, what then?"

"I'd get down and lead him, sir."

"And what if he were obstinate, and wouldn't let you lead him?"

"Why, I'd take off his bridle and turn him loose, and walk home, sir."

"You may go and take your seat, Johnny." Johnny could not be made to see the necessity for using the switch.

## BIBLE ENIGMA. No. 25.

The Lord made Adam out of dust,  
But thought it best to make me first;  
So I was made before the man,  
To answer God's most holy plan.

A living being I became,  
'Twas Adam that gave me my name;  
Then from his presence I withdrew,  
No more of Adam ever knew.

I did my Maker's laws obey,  
From them I never went astray;  
Thousands of miles I go with fear,  
And seldom on the earth appear.

My body God did make complete,  
But without legs, or arms, or feet;  
My ways and actions did control,  
And put in me a living soul.

But He did something in me see,  
And put a living soul in me;  
A soul of me my God did claim,  
And took from me that soul again.

And when from me that soul was fled,  
I was the same as when first made;  
And without hands, or feet, or soul,  
I travel now from pole to pole.

I labor hard both day and night,  
To fallen man I give great light;  
Thousands of people, young and old,  
Will by my death great light behold.

No fear of death doth trouble me,  
True happiness I can never see;  
To heaven I can never go,  
Nor sink in death to hell below.

The Scriptures I cannot believe,  
If right or wrong I can't conceive;  
Although my name therein is found,  
They are to me an empty sound.

And now, my friends, these lines you'll read,  
And search the Scriptures with all speed;  
And if my name you don't find there,  
I'll think it strange, I do declare.

WASHINGTON, D. C.

A. H. ROBERTS.

## ANSWER TO ENIGMA No. 24.

Abstain from all appearance of evil.

**DOOLITTLE HENS.**—Here is a fair illustration of "quick temper." A person in a passion very frequently jumps at conclusions so suddenly as to jerk his own head off, as they say:—

"I say, neighbor Snobs, if you don't keep your hens out of my garden, I will shoot them."

"Very well, Doolittle, shoot away; only if you kill any of my hens, throw them into my yard." Crack went the fowling-piece, morning after morning, and the large, fat hens were pitched into neighbor Snobs' yard. They cooked well. After a fortnight or more, Doolittle discovered Snobs never had any hens, and that he had been shooting his own, they having broken out of his own coop.

**WOODCHUCKS AND RABBITS.**—"Father," said Eustace, "I do not like to kill rabbits as well as I do woodchucks."

"Why, my son?" asked the father.

"Because," replied Eustace, "rabbits will not fight back again. They lie right down and die, and look so pitiful and beseeching, and seem to say, 'I forgive you.'"

"How do you feel when you kill woodchucks?" asked the father.

"O, they get angry, and bite, and fight back again. They look fierce and savage, and try to keep me from killing them. That makes me angry, and then I can kill them. I never feel bad for killing woodchucks."

This tells the whole story. Children are cut to the heart when they get angry with others, and try to quarrel, and find that they will not get angry nor fight back again. Never try to fight back: it is the way to conquer.—*Our School-day Visitor.*

Punch published the following as a tea song sung by a Chinese lady to Queen Victoria. It looks rather difficult at first, but if closely studied the reader will find Chinese quite easy to read. We are inclined to think that a great deal of what passes for learning owes its dignity only to the obscurity of its words:—

"Oho ometo the eho aho pwt hme  
And ysa po undo fthabe at  
Twilpr oream oter oellent ea  
Inqua lit yal twi lla te st  
Two nlyf oarsh lll ngs app und  
See omet oter came rian dtry  
Noh etere and new eterefoe and  
Oti hata nyoth er neoth uy."

A boy in a country school was reading the following sentence: "The light-house is a landmark by day and a beacon by night," and rendered it thus: "The light-house is a landford by day and a deacon by night."



## Correspondence.

## THE PRESIDING ELDERS' CONVENTION.

The Third Annual Convention of Presiding Elders of the New England Conference, met at the Rooms of the Wesleyan Association, on Tuesday, November 8th, at 2 o'clock P. M., all the New England Conferences being represented except the Vermont.

Organized by the election of S. C. Brown, D. D., of the Fall River District, Providence Conference, as Chairman, and S. G. Kellogg, of the Concord District, New Hampshire Conference, Secretary. Prayer was offered by G. W. H. Clark, of the Claremont District, New Hampshire Conference.

J. Colby, of the Portland District, Maine Conference, gave a very interesting report of the state of the work on his district.

He was followed by G. W. H. Clark, S. G. Kellogg, D. Sherman, and S. C. Brown, with similar reports from the respective districts which they represent.

The first session was largely occupied in a general discussion of matters, clerical, financial, and spiritual, suggested by these reports.

Adjourned to meet at 9 A. M., of Wednesday.

Wednesday, Nov. 9th. The Convention met according to adjournment. Prayer was offered by Rev. L. Crowell, of the Worcester District, New England Conference.

W. R. Clark, of the Boston, and L. Crowell, of the Worcester Districts, gave very interesting accounts of the work within the bounds of their districts, representing the state of things as exceedingly encouraging.

At this stage of proceedings the regular assignment was taken up, and Dr. Brown read an essay on "The Best System of Church Finances," which was followed by a somewhat lengthy discussion. A lack of system was confessed and deplored, and on motion of W. R. Clark, a Committee of three, consisting of S. C. Brown, W. R. Clark, and D. Sherman, was appointed to prepare a systematic plan for taking our benevolent collections and arranging our Church finances.

S. G. Kellogg presented an essay on "The Relation of Sabbath-schools to Family Religious Training."

D. Sherman presented a paper on "The Elements of Weakness in Universalism."

On motion of W. R. Clark, Revs. D. Sherman and W. R. Clark were appointed a Committee to arrange a Bureau of Supply for appointments without preachers.

The following resolution was offered by D. Sherman, and unanimously passed:—

"Resolved, That it affords us pleasure to commend the noble liberality of the Wesleyan Association in erecting the splendid building on Bromfield Street, as a head-quarters of our Church in New England; and that as they depend on the circulation of ZION'S HERALD, as a main source of revenue to pay the debt on the property, we will use our influence in our districts to increase the list of subscribers."

The Chairman and Secretary were instructed to prepare a programme and arrange for the next meeting.

The members were deeply impressed with the importance of the organization and of its being maintained. The hope was expressed that all the Presiding Elders in New England would in future take an interest in the meetings of the Association. The opportunities afforded for mature acquaintance, a comparison of views and unanimity of action, make it eminently desirable that personal attendance should be secured.

The present meeting cannot fail of being of special advantage to all who attended its sessions. Suggestions were made with respect to various interests which cannot fail to be of practical advantage in conducting the confessedly difficult work intrusted to the Presiding Elders of New England.

On motion, the Secretary was instructed to prepare an abstract of the proceedings of ZION'S HERALD.

The benediction was pronounced by W. R. Clark, and the Convention adjourned. S. G. KELLOGG, Secretary.

## TO INDIA.

BY REV. E. W. PARKER.

STEAMER "NORTH TIDE,"  
MEDITERRANEAN SEA, NEAR MALTA, Oct. 15, 1870.

The missionaries for India who sailed from New York September 21st, had a pleasant passage across the Atlantic, and reached Liverpool on the third of October, after twelve days' sail. The Guion line of steamers from New York is not a very fast line, but is cheap and safe, with first-class accommodations. We remained in Liverpool only long enough to arrange for our passage onward, and again embarked on the Wednesday following our landing. We feel that the providence of God directed us in securing our passage, so that we have just what we want. Had we sailed by the regular line, we must have gone on a crowded steamer and paid eighty pounds each person, £640 for eight. Accidently, or I should say providentially, we found a little merchant steamer going direct to Bombay through the Suez Canal, with a neat little cabin and two state-rooms, besides the captain's large room. The captain, seeing our company, offered to give up his room, and give us entire control of the cabin and rooms, and do all he could for our comfort if we would like such a chance. We readily accepted the offer, especially as they take us and all our extra luggage, for £350, instead of the regular price, £640. Our captain has faithfully kept his word, and has thus far done all that could be done to make us comfortable, and our trip pleasant. All of the aft deck is given to us, and every day prepared for our comfort by spreading canvas to protect us from the sun, or wind, or rain, as the case may be,

so that all our days are spent on deck, where the new missionaries spend most of their time in studying the Hindustani language. By this route, then, we expect to reach India in about fifty days from New York, including all stoppage, and at less cost per person than our last missionaries paid for a 130 days' trip round the Cape.

The new missionaries are Western men. New England gives us no man in Dr. Butler's place. It was remarked in New York that New England complained that men were not sent forward to keep the force in our missions full, yet offered no men to fill the vacancies. Was not the statement too true? Personally, we are very willing to have our brethren in New England make a stir if the working force in our missions is not kept full, if at the same time they will come forward with their strong young men ready to fill the gap.

With the exception of three very stormy days in the Bay of Biscay, we have had, thus far, a very pleasant passage. All along down by the coast of Spain and Portugal we had beautiful weather, and often passed near enough the shore to see the towns and villages on the coast. Our greatest treat, however, was in passing through the Straits of Gibraltar early in the morning, just as the sun was rising. The sky was clear, the sea was smooth as a sea of glass, and the great rocks on either side rose like great giants guarding the way. Pen cannot describe such a sea and such a sky, beheld in the midst of such mountains just as the sun is rising, to change the black into all the various colors that the eye ever looks upon. We passed the fort and the rock of Gibraltar just before the sunrise gun was fired, and in the dim light of early dawn it appeared to us like any other rock. Not a port-hole, or a gun, or a soldier was seen, yet we knew that within that rock there is shut up an awful power for good or evil. I thought how like that man who is united to his God. He looks like other men, but there is a wonderful secret divine power within him that makes him a Gibraltar for strength. We are having beautiful weather on the Mediterranean, and expect soon to reach Malta, from which place we shall send our letters. If possible, we shall go ashore and ride down to St. Paul's Bay. You may hear from us then again.

## Our Book Table.

## REVIEWS.

The North British begins learnedly with "Assyrian Annals," tells a very interesting story of Shalmaneser's quarrel with Ben Jonson,—about as passionate, groundless, and unwise as that of Messrs. Tilton and Fulton. It shows that their quarrel leavened not a few of the plays of each, "Malvolio" in "Twelfth Night" being a caricature of Jonson. Dr. Newman's "Grammar of Assent" is handled handsomely. "Prussian Laws of Agriculture" are examined, and contemporary literature reviewed.

The Congregational Quarterly portrays Isaac Parsons; instructs us as to the "Christian Use of Money;" pictures and pens the elegant Central Church, Boston; urges the Bible in schools; shows how solid were the brains of the Pilgrims, first-class men of business; proves the God of the Old Testament the God also of the New; and defends the superiority of the Congregational churches, which some hundreds of Congregational ministers, out of place, don't see, very much.

## MAGAZINES.

The Atlantic, this month, is very smart. Higginson has a delightful paper on "Footpaths," in which poetry runs with the path, as the dragon-fly resting over a hidden pool is described "as if the darkness and the cool had taken wings." "The liberated ripple of the brook," he also calls it. Mrs. Stowe tells a story of Capt. Kidd. Miss Field discusses Hamlet and Feciter. Mr. Dwight has a fine essay on the "Intellectual Influence of Music." Bayard Taylor a "November Pastoral" in hexameter, in which Infidelity is at last made the subject of song. As Faith has been so many times sung in the ear of God, Infidelity, or, as he calls it, Unfaith, may as well have its poet. Thus Mr. Taylor antagonizes David, Walter, Wesley, and all the holy angels:—

"Lo! as I muse, there come on the lonely darkness and silence  
Gleams like those of the sun that reach his uttermost planet,  
Inwardly dawning; and faint and sweet as the voices of waters  
Borne from a sleeping mountain-tale on a breeze of the midnight,  
Falls a message of cheer: 'Be calm, for to doubt is to seek whom  
None can escape, and the soul is dilled with an idle acceptance.  
Crying, questioning, stumbling in gloom, thy pathway ascendeth;  
They with the folded hands at the last repose into strangers.  
Over thy head, behold! the wing with its measureless shadow  
Spread against the light, is the wing of the Angel of Unfaith,  
Chosen of God to shield the eyes of men from His glory.  
Thus through mellow twilight of doubt thou climbest undisturbed,  
Mornward ever directed, and even in wandering guided.  
God is patient of souls that reach through an endless creation,  
So but His shadow be seen, but heard the trail of His mantle!'"

It is odd to find him, after this poem, commanding our Lord:—

"Christ, of infinite pity, divine, inexhaustible pardon,  
Healing the wounds of time, and righting the wrongs of existence,  
Comforter, Saviour, Brother of Man and Son of the Father!"

Yet such attempted mixtures of faith with unfaith are popular now-a-days. May the heaven of grace expel the heaven of unrighteousness!

Old and New has a few bright essays.—Mr. McCleary's, City Clerk of Boston, being most valuable on suffrage and reading, which condition as a prerequisite, he says, works well in this city; as is shown, he might add, by its rum majorities. Mrs. Stowe tells her story of weak girls and wives, which every weak girl and wife, if any such there be, should read and inwardly digest. Mr. Horton makes some good distinctions between theology and faith. Mr. C. F. Winslow shows how learnedly ignorant is the Vatican. The editor compliments the Universalist centenary with a fellow-feeling, and puts the African M. E. Church as one of "the three liberal Christian bodies in America," of which the Unitarian and Universalist are the other two. The fly is about swallowed by the spider. All we have to say about it, is not what Sidney Smith said to the missionary on his being ate by the cannibal, "May it not agree with the body that has devoured it?"

Blackwood criticises "Piccadilly," a story, not a street; defends fiction as an educator, which it usually is, and a very bad one, too; discusses "Boating on the Thames;" describes strangers in the House of Parliament; and considers the present "European Hurricane."

The Ladies' Repository has two choice steel engravings, "Evening," and a portrait of Hon. Allen Trimble. It begins with a story of Luther's life; makes a very interesting ascent of Hermon, and tells a tale, called "Over Particular;" pictures Autumn and Strasbourg Cathedral, and other desirable scenes; travels from Alsace to the Harz, the way the French wanted to go, and the Prussians would not let them, blocking up the road on their opposite march. But we cannot tell all its good things. Buy it, and enjoy it yourself.

Harper's begins its volume this month—the most varied and full of all the monthlies.

## New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
The Independent Second Reader,	A. S. Barnes & Co.	
Solomon's	Scribner & Co.	
Down the Steps,	"	Gould & Lincoln.
Hyacinths, Mathews,	"	"
Two Times One is Ten, Hale,	Roberts Bros.	
Baker's Thorough Base,	O. Ditson.	
Lay Sermons, etc., Huxley,	Appleton.	Lee & Shepard.
Field and Forest, Optic,	"	"

## POST-OFFICE ADDRESSES.

Rev. H. B. Fletcher, West Pembroke, Me.  
Rev. T. B. Zupper, Calais, Me.

## HERALD CALENDAR.

Fall River District Conference, Dec. 5-7. For programme, see HERALD of Oct. 27.  
Rhode Island State Methodist Convention, Nov. 31, Dec. 1.  
Providence District Preachers' Meeting, Dec. 5.

## QUARTERLY MEETINGS.

## GARDNER DISTRICT—THIRD QUARTER.

December—Mechanic Falls, 10, 11; Oxford, 12; East Poland, 13, 14; Bridgton, 17, 18; South Harrison, 24, 25; Leeds, 31, Jan. 1.  
January—Greenwood, 7, 8; Andover, 14, 15; Newry, 17, 18; North Yarmouth, 21, 22; Lewiston, 23; North Auburn, 24; Lisbon, 25; Livermore, 28, 29.  
February—Bath, 1; Harpswell, 2; Bowdoinham, 4, 5; Gardiner, 6; Richmond, 7; Brunswick, 15; A. SANDERSON.  
Monmouth, Nov. 8.

## APPOINTMENTS OF CHURCH EXTENSION SOCIETY FOR THE MAINE CONFERENCE.

Portland District, \$200.  
Portland, Chestnut Street, \$35; Pine Street, 12; Congress Street, 10; Island Church, 4; Cape Elizabeth, 4; Cape Elizabeth Ferry, 6; Cape Elizabeth Depot, 6; Gray, 4; Gorham, 8; Scarborough, 4; Saco, 8; Biddeford, 12; Oak Ridge, 3; Newfield, 4; Shapleigh, 3; W. Newfield, 8; Kennebunkport, 4; Kennebunk, 4; Kennebunk Depot, 3; York, 4; Kittery, 3; Kittery Navy Yard, 8; Elliot, 3; Elliot, 6; Berwick, 3; Berwick, 6; Maryland Ridge, 4; Alfred, 5; Goodwin's Mills, 3; Cornish, 3; Kenos Falls, 3; Baldwin, 3; Conway and Bartlett, 5; Fryeburg and Stowe, 3; Buxton and N. Gorham, 4.

Gardner District, \$150.  
Gardner, \$12; Bath, Beacon Street, 10; Westley Church, 10; Richmond, 6; Bowdoinham, 6; Brunswick, 6; Harpswell, 4; Lewiston, Park Street, 15; Main Street, 10; Auburn, 4; N. Auburn, 3; Monmouth, 3; Leeds, 3; Pownal, 4; Durham, 4; E. Poland, 4; Mechanic Falls, 6; Oxford, 6; S. Paris, 3; Bridgton, 3; Rumford, 3; Bethel Hill, 5; Newry, 3; Glend, 3; Gorham, N. H., 6; Andover, 8.

Readfield District, \$150.  
Hallowell, \$10; Augusta, 15; 24, Augusta, 4; Waterville, 3; Kendall's Mills, 8; Skowhegan, 8; Madison, etc., 3; New Portland, etc., 3; Solon and Athens, 4; Industry, 3; Mercer, etc., 4; Strong, 5; Phillips, 4; Farmington, 19; Farmington Falls, etc., 5; New Sharon, 5; E. Wilton, etc., 4; Livermore Falls, 6; Fayette, 3; Wayne, 6; Kent's Hill, etc., 10; East Headfield, etc., 4; Winthrop, 5; Wilton, 8.  
Nov. 3. A. S. LADD, Cor. Sec. of Church Extension Society.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.—The Winter Term will commence Monday, Nov. 23, and continue thirty-one weeks. Catalogues will be sent on application. H. F. TOSSETT, President.  
Kent's Hill, Nov. 10. 4th Nov. 17.

There will be a regular meeting of the Managers of the New England Education Society at the rooms of the Wesleyan Association, 35 Bromfield Street, Boston, Wednesday, Dec. 2, at 2 o'clock P. M.

In addition to the elective members, Vice-presidents and Directors appointed by the patronizing Conferences, and Life Directors, are members of the Board.

LIFE-DIRECTORS.—Bishop Edward R. Ames, D. D.; Bishop Osmen C. Baker, D. D.; Rev. Merritt P. Alderman, William C. Brown, G. M. Buttrick, Rev. J. A. M. Chapman, Rev. Joseph Cummings, D. D.; Rev. Edward Cooke, D. D.; Rev. Loranus Cressell, Fred. A. Clapp, Rev. I. J. P. Collier, I. Richardson, George Fabyan, M. D.; Rev. Gilbert Haven, Liveris Hall, E. H. Johnson, Thomas Knell, Rev. Edward A. Manning, Rev. John W. Merrill, D. D.; John M. Merrick, James P. Magee, Mrs. Mary Moore, Mrs. Harriet M. Nickerson, Harrison Newhall, Rev. David Fatten; D. D.; L. W. Pond, Rev. George Pratt, Rev. Amos Prince, E. F. Porter, Edwin Hall, Isaac Rich, T. P. Richardson, Rev. Charles N. Smith, Alden Spears, Jacob Steeger, George Smith, David Crow, Milton A. Straw, Mrs. M. D. Teasdale, Mrs. Elleanor Trinton, Rev. Samuel F. Upham, Rev. Phiny Wood, Rev. Henry W. Warren, Rev. William F. Warren, D. D.  
A full attendance is desired. J. H. TWOMBLY, Secretary.  
Charlestown, Nov. 11, 1870.

## BOSTON MARKET.

## WHOLESALE PRICES.

Nov. 12.

GOLD.—\$1.10 1/2 to 1.10 3/4.  
FLOUR.—Superfine, \$4.87 1/2 to 5.00; extra, \$5.50 to 6.75; Michigan, \$6.00 to 7.10; St. Louis, \$6.25 to 9.75.  
MIXED CORN.—50 to 55c.; Yellow, 56 to 61c.  
RYE.—52c. to \$1.00 per bushel.  
SEED.—Timothy, Herd's Grass, \$5.25 to \$5.50; Red Top, \$3.50 per sack; R. I. Bent, \$2 to 2.50 per bushel; Clover, 12 to 14c. per lb.  
APPLES.—Per barrel, \$1.50 to 2.00.  
PORK.—\$29.00 to 30.00; Lard, 16 to 17c.; Hams, 18 to 19c. per lb.  
BUTTER.—35 to 40c. per lb.  
CABBAGE.—Factory, 14 to 15c.; Dairy, 7 to 12c.  
BEANS.—40c. per dozen.  
DRIED APPLES.—8 to 10c. per lb.  
HAY.—\$15.00 to 22.00 per ton by cargo; \$24.00 to 30.00 per ton, by car load.  
POTATOES.—\$2.25 to 2.50 per barrel.  
SWEET POTATOES.—\$3.50 to 4.00 per bbl.  
BRAN.—Extra No. 1, \$2.75; common, \$1.50 to 1.75.  
LEMONS.—\$7.00 to 8.00 per box.  
MALLOW SQUASH.—\$3.00 per cwt.; Hubbard, do., \$3.50 per cwt.  
ONIONS.—\$3.50 to 4.00 per barrel.  
CARROTS.—\$3.50 per barrel.  
BEETS.—\$1.25 per bushel.  
TURNIPS.—\$1.50 to 4.00 per bushel.  
CABBAGE.—\$6.00 to 15.00 per cwt.  
QUINCES.—\$11.00 to 13.00 per bbl.  
CUMBERLAIN.—\$12.00 to 14.00 per bbl.  
REMARKS.—The demand for Flour is light, confined to small lots. Prices steady. Corn is quiet. Pork is again lower by 1¢ per bbl. Lard and Hams 1/2¢ off from a week ago. Cheese in fair demand. Eggs advanced to 40c. per dozen; the supply held back. Potatoes unchanged. Beans steady, and unchanged.



## THE HERALD.

BOSTON, NOVEMBER 17, 1870.

TERMS, \$2.50 per year. Clergymen, \$3.00—in advance.

TO READERS AND CORRESPONDENTS.—All headed articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

## RATES OF ADVERTISING.

Per solid line, Agate type, first insertion,..... 25 cents.  
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 " " " " "each contin'd ins'n, 20 cents.  
 A liberal discount for three months or more.

## THE CHEERFULNESS OF CHRIST.

A model seen in a wrong light may mar the work of the sculptor just as much as a pattern positively defective. Misconceptions relative to the Great Exemplar of all moral excellence leave their traces in the characters of all who have these erroneous conceptions. A widely prevailing view of Jesus Christ regards Him as tinged with gloom and sadness. He is not thought of as a cheerful Man. This has resulted from several causes. Isaiah, the most graphic prophetic limner of the Messiah, portrayed His sacrificial character in striking yet sombre colors, as a Man of Sorrows, and acquainted with grief. The evangelists also, passing by the period of His childhood and youth with scarcely a word, chiefly describe His public life. They dwell minutely and extensively on the events of the Passion Week in which He abode under the very shadow of the cross.

Gethsemane and Calvary, standing so prominent in the Gospels, cast their black shade upon Jesus, and robe Him in the habiliments of sorrow. Thus what was transient and exceptional, is misconceived as the permanent characteristic of the God-Man. In addition to this, is the consideration that the tones of His voice, and the sunshine of His eye—the chief expression of cheerfulness—could not be transferred to the manuscript of the Evangelists. Again, those who confound cheerfulness with levity and merriment, have been disposed to regard it as inconsistent with His Divinity, and hence have overlooked the incidental proofs of this quality which are scattered through the Gospels. But that tranquil yet cheerful flow of kindly feeling of which we are speaking as a characteristic of Jesus, is not incompatible with intense earnestness and deep seriousness. It must have been necessary to His highest efficiency as a teacher, and to the endurance of His constant labors in going about to do good. It is the only disposition which accords with His message of mercy and peace to men. We cannot think that there was so great a defect in the æsthetic nature of Christ, that He could utter to penitent sinners words of hope in the tones of despair, and could say to the downcast, "be of good cheer," with a sad countenance. There was evidently a magnetism in His presence which drew children to His arms, and assured mothers that their babes, brought for His blessing, would not be coldly repelled. Is it derogatory to His divine character to suppose, that while in Cana He miraculously contributed to the gratification of the palate, He furnished also a higher element to the marriage banquet—"a feast of reason and a flow of soul?" Did He minister to the lower appetites, and neglect the higher sensibilities of His fellow-men? We cannot believe it. The common people heard Him gladly, because of the "gracious," i. e., cheerful "words" which fell from His lips. John records, "We beheld His glory," not of pomp, or wealth, or power, but the glory of character, "full of grace and truth." Christ places an especial safeguard against that habit of mind which is destructive of cheerfulness—carefulness,— "be careful for nothing." Did He not perfectly exemplify His own precept? Cheerfulness, if not a cardinal, is, at least, an auxiliary virtue, keeping the thoughts and feelings in a condition suitable to holy activities, where it is governed by the conscience. It must accompany true Christian faith in all minds not darkened by chronic disease of a melancholic type. How can a soul be despondent which has cast its burden on the Lord? Christian psalmody is designed for the cultivation and

expression of that cheerfulness which is the fruit of faith. "Is any merry? Let him sing psalms." John Wesley not only plucked the priestly muzzle from the mouth of the laity, male and female, but he emancipated the daughters of Song from their degrading servitude to the twin tyrannies of Lust and Wine, and turned their Bacchanal orgies into holy anthems and hallelujahs. Thus he and his brother Charles rendered a service to Christianity which the world is just beginning to appreciate, by correcting the excessive restraints which Puritanism laid upon the joyful emotions, and by inculcating the duty of giving expression to religious gladness in the use of a hymnology created by themselves for that purpose.

Methodism is the angel which rolled away the stone from the sepulchre of a cheerful Christianity, and bade her fly, singing and shouting through the world, as she had winged her way from the gates of Jerusalem seventeen centuries before. She teaches the disciples to be "glad when they see the Lord," and that this vision of faith is not a blessing bestowed rarely, and on only a few favored believers, but that to the humblest disciple "He manifests Himself." She teaches that cheerfulness is one of the "things accompanying salvation"—one of the radiant daughters of Faith, whose presence is a witness that Christ is not a hard Master, that His yoke is easy and His burden light. May Methodism never forget the lessons which she was raised up to teach to the world. In her spirit, doctrines, and mode of worship, let her inculcate the duty of cheerfulness; let her call upon all the people to sing praises, and to utter the wonderful works of the Lord.

## SEED SOWING.

An exciting political campaign in Massachusetts has resulted, as probably about everybody expected, in the election of the regular Republican ticket, and the introduction of Prohibition into politics. The last could not expect much more than an introduction. The child is born. In a generation it will, with God's blessing, become the man and rule the State and the nation. The canvas has done much to sow the seed of this ultimate harvest. It has not done much more. But few, if any, expected that it would do much more. It has spoken wise and healthful words concerning that greatest of social and national evils, the dram-shop. It has set Christian men to thinking and praying, and not a vote cast for Prohibition was without the salt of prayer. There were disturbing influences at work in many minds, the difficulty which always presents itself in such cases being increased by the excellent character and deserved popularity of the chief candidate of the Republican party. No man in the State could have held his party together so closely as he. Had a candidate of license views been nominated, the defection from the party would have been much larger. The heart of many of the Temperance people trusted in him. They believe that, though he signed a bill that is far from prohibitory, he did it contrary to his own private approval, and only under that sense of the meaning of the veto power, which limits its exercise to hasty and unconsidered legislation, in which he did not class this bill, since the topic had been largely discussed throughout the Commonwealth. They hoped that their favorite party may yet accept Prohibition pure and simple, and work it out to the complete redemption of the State from the bondage of rum.

The Prohibitionists who nominated Mr. Phillips, have spoken as highly of the private character and general public merits of Gov. Claflin as have any of his political supporters. In fact, they have eulogized him more highly; for they have felt the pain of breaking with a party and a leader that they loved, and under whom they rejoiced to serve. But they saw, or thought they saw, no possible cure for the great evil of intemperance except by doing in respect to it precisely as Gov. Claflin and Senator Wilson had done in respect to the like great evil of slavery,—organize politically against it. They had no hope of the reformation of the Republican party on this basis. It was not made for this object; its leaders, local or national, will not allow it to be introduced as a vital measure into their platform. They cannot. Their chief representative, Mr. Sumner, is no more of a Prohibitionist than

was Gov. Andrew. Its manipulators and real managers are equally averse to it. It has two distinguished friends among its chiefs, and two only. If they can succeed in putting it into their platform, it will only be by a great and growing power outside of their ranks. Even then we doubt if they would be able to force it on a body so hostile to it by both principle and practice. It would have been far easier to get Webster, Choate, Winthrop, and other Whig leaders to accept Abolition, than it will be to get Sumner, Banks, Bird, Jewell, and a great multitude of such, to accept Prohibition. For the former had no local, Massachusetts practice, fashion and business to overcome. It was an outside evil they were called upon to oppose, not one that governed Boston above all its mayors and ministers, and with equal authority governed the State.

While these friends and brethren of the triumphant party and its executive head felt constrained to set up for themselves, they did so with regard solely to the gigantic cause they feel bound to struggle in every way to remove. They have made a noble beginning. The eloquent words of their candidate have struck deep into the hearts of the people. Never have more men in the great centres of the State listened to more powerful portrayals of the awful crime that devastates society. Never have the hard-working laboring men heard finer appeals to deliver themselves from the bondage of this indulgence. His addresses ought to have been given under the auspices of the Republican party, with the Governor as chairman, and Senator Wilson as his chief supporter. They have made him yet more beloved by all lovers of their fellow-men.

The result of the campaign will be twofold, one bad, one good. There will be more general sale and use of intoxicating spirits. In every town the evil is breaking out horribly, and will break out yet more horribly. Rum-shops are being built, avowedly for this very purpose, in the best streets of towns that five years ago would not have allowed one to exist in the most hidden locality. Right opposite where we write this, in a suburb of Boston, we hear the carpenters driving the nails into one of these coffins of souls. Three doors above, the cellar is being dug for another, a grave it will prove to be to a great multitude of youth. A few rods below, another of the same sort is going up. The public authorities everywhere are paralyzed. No mayor, selectman, chief constable or governor can stay the deadly current. A deluge of rum is rising and rolling over this Commonwealth, and will bury its highest official peaks fifteen cubits under its waves of hell. No modification of the law in favor of greater Prohibition is possible from the coming Legislature. Its leaders are all Free Rum men of the freest type. They do not believe in Prohibition putting its grasp on the throat of this demon, as Judge Russell declared, with the approval of *The Boston Journal*.

They will not meddle with the matter if they can help it. As Gen. Hall, of Maine, said at Cambridgeport, on the night before election, with a strict Prohibitionist presiding, so say they all, "I am sick and tired of hearing about political Temperance."

He was sick and tired of it in Maine, but he didn't dare to say so there. He was free to say it in a Republican meeting in Massachusetts the night before election; so low has the party sunk. We hope otherwise. There are thousands of men in its ranks that believe otherwise. They fancy that a party, like a Church, can be reformed. If they study the history of parties in America, they will find this has never been the case. Messrs. Sumner, Wilson, Bird, Robinson, and others, tried it with the Whig party for eight years. They were conscience Whigs, as there are now conscience Republicans; but they failed utterly to control it, and had to leave it with George N. Briggs at its head, the most popular, beloved, and Christian Governor that had till that time ruled the State, and who has had but one successor since in these qualities of nature and grace? We believe the like conscientious men, including this time the Governor and Senator, will find by experience the impossibility of putting their party into this new and needful work, and will do as they did in 1848, leave a party that has left them, and join one that is already organized, and will steadily grow into stature and wisdom, and favor with God and man.



For the second result of this contest is this good. It has brought into existence a body of men pledged, not only to preach, pray, and practice Prohibition, but to vote it also. They number a host many fold larger than first voted in this State for Samuel Sewall for Governor, and James G. Birney for President. This is the vote for Mr. Trask, the Lieutenant Governor. He has over nine thousand votes, one eighth as many as the Republicans.

As Mr. Tucker, the Free Liquor Republican candidate for that office, significantly remarked, "The lieutenant governors are of importance in this election." They measure the strength of the ideas of each party. This vote will not grow less, but larger. The evil will not diminish. Good men will see the impossibility of staying its progress, or uprooting it utterly, except by a public sentiment, which cannot be made except around a party banner. It would have been impossible to have won the battle against slavery on any other basis. It will be equally impossible to win the battle against rum. The Church, the press, the platform, the pledge, every means may be, will be employed, but they must be led and commanded by the political organization. Governors must be elected who owe their office to Prohibitionists. Around their inauguration chair must stand judges, councillors, generals, all the mighty men of the Commonwealth, possessed with the same purpose, elected and appointed because of their adhesion to this cause. When this is done, and not before, will Massachusetts be truly free; not before will intemperance and liquor-selling cease, and Prohibition be her law and life.

This little nucleus is of healthy elements. A great number of clergymen, many of them of our own denomination, preside over its birth. In fact, it has been called a minister's child. It is none the worse for that. They have assisted in this its first baptism of fire-political. A great many Christian men have cooperated with their brethren. They will not go back. This vote will strengthen their hand and heart. They will be enlarged and increased, as time and events develop the wisdom of their course. Everybody will see they have chosen the more excellent way. The young Christian will rally to their standard, the old will give his latest votes as breath to this divinity of the causes of to-day. The future is its, for it is Christ's, and Christ is God's. In Maine, New Hampshire, Ohio, Illinois, New York, Michigan, and other States, the same signs of this new morning of salvation break on the eye. The issues for which the present great party was raised up, are nearly concluded. Like all its predecessors, it will gather up its feet to die. Its son and heir, best beloved child, who has given it all its virtue and strength, will take the government on his shoulders. The way to that throne may be long and bloody; so was that of its sire; but it will be sure; for the mouth of the Lord hath spoken it. Let every lover of his God, his country, and his fellow-men pray and labor in every way to remove this gigantic curse and crime. May our Captain divine lead the present ruling forces of society and State to accept this duty, or if they refuse, raise up those to sit on their thrones who shall utterly and forever extirpate this greatest of national evils and perils.

#### GOD IS LOVE.

If Christianity had told the world no other than this one truth, it would have won unfading glories. What ever other truth may be affirmed of God, is but a modification of His love. This is His nature. God's love must be to self; that is, God must first and before all, love His own most glorious self. A sovereign ruler, judge, He might be, but a God of love He could not be unless He loved Himself.

But God is not an eternal, divine, self-complacent, affectional Being, without any oneness to His love. God's love is a revealed love. It is revealed in multiplying sentient personal objects. Love is the primal cause of all of creature personality. In love God made angels, and whatever other glorious intelligences live and move and have their being in Him. But all these, great and glorious as they are, could not take in all the love of God. How vast is this love! A sea without a shore. God in love made man — made him to love. And who shall say that God does not daily make worlds, and people them with the object of His

love? May not the Eternal Father have other humanities innumerable? Why should the Eternal love cease multiplying objects upon which to lavish affection? Christ said, "the Father worketh hitherto."

Because God is love, He is happy. Happy because He loves so much. God so loved the world. God's glory culminated, is His love to man; but that God made man out of love, is only saying half the truth. For God made man, that He in turn might be loved by man. Surely He who loves the creature so much, cannot but desire, yea, yearn for the creature's love. The great Creator seeks the love of man. God is the wooer of man's affection. The great loving heart of the Eternal Spirit, shall we say it, is not complete without it. Infinite love seeks creature love. Love loves love. This is the mystic key that unlocks the Canticles, and gives them a high spiritual import. God says to man, love Me first, foremost, with all the heart, and be perfect. Thy end in life is reached; nothing beyond. The whole duty of man is met, and finds expression in loving God. Other love has man that God does not challenge. Christ does not say to Peter, lovest thou Me, and nothing beside? but "lovest thou Me more than these?" As much as to say, "Peter, lovest thou Me in thy heart of hearts more than all else?" If so, then love whatever right love thou pleasest; for thy love to Me will transmute all other loves into itself. All other loves become divine by being in the same God-loving heart. To love God, ends all controversy. Man becomes one with himself, one with God. Wonder not that the great God seeks the love of man. This is God's way of saving him. To love God is to be a partaker of the Divine nature; that is, a partaker of God. God gives, man gives; God loves, man loves. Thus God and man become one, and the prayer of Christ is answered, "I in them, and Thou in Me, that they may be all perfect in one." May every soul seek and find this height and depth, and length and breadth, of the love of God that passeth knowledge.

#### THE BEST METHODS OF PROMOTING REVIVALS.

There are certain characteristics of all really good methods of promoting revivals, by which it is well to test any plan that may be proposed.

1. They lead all minds directly to God. Methods that involve dependence upon men, or classes of men, or the necessity for going through with certain prescribed forms or services, tend to divert attention from the true Source of power. They hinder rather than promote the work of God. If revivals occur where the Church depend upon men or means, it is because God loves souls, and saves them in spite of human mistakes, or because some individuals have risen above such trusts, and their effectual, fervent prayers avail much. The best way is to grasp the Almighty Hand, and, securing the presence and power of the Holy Ghost, see Him do the work, and give God all the glory.

2. They make the largest possible use of the lay talent of the Church. There are many reasons for this. One, the weight of which is not duly appreciated, is this. Young converts specially need encouragement, counsel, admonition. None can be so well fitted to do this work, certainly none have so much influence over these lambs of the flock as the men and women who have sought and gathered them into the fold. If there is not the mutual sympathy and interest resulting from the blessed relationships of spiritual parentage, jealousies and unkind feelings may arise between the older and younger members of the society, and the last state of that Church may be worse than the first.

3. They aim at permanent, rather than sensational results. When God deeply moves hearts, there will be excitement. When men seek to produce excitement there is always false fire, and the reaction is often terrible.

The question is often asked, Is it best to send abroad for ministerial help in revival efforts? There may be cases in which the pastors of neighboring churches may help each other. By such an exchange of services, each pastor will be somewhat relieved of labor, and each Church benefited.

The so-called "revivalists" are doubtless excellent helpers in promoting the cause of Christ. God has honored them with signal success. But they succeed

only so far as they are able to rouse Christians to faith and activity. Too often when they are gone, the people relapse into unbelief and sloth. Then, of course, the work ceases. Interest awakened without such extraordinary means, is more likely to be abiding.

In the Methodist Church the brevity of the pastorate secures all the freshness which is necessary to success in revival preaching. And the Church recognizes every pastor as a revivalist. The Discipline makes it his "business not only to preach so many times, and to take care of this or that society, but to save as many as he can; to bring as many sinners as he can to repentance, and with all his power to build them up in that holiness without which they cannot see the Lord." In our churches, the employment of help from abroad in revival efforts should be the exception. The rule should be, a constant revival through the united labors of the pastor and membership.

Instead, therefore, of sending abroad for help, let the pastor himself begin at once to "do the work of an evangelist." If he lack anything, it is not mental but spiritual fitness. By humiliation, consecration, faith, let him gain this. Then, if necessary, he may study the works of revivalists. Those of the Evangelists of eighteen hundred years ago will probably be most profitable for materials. Let every sermon, exhortation, visit, be a call to "prepare the way of the Lord." As minister and people do this, "the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

#### HOW TO GET IT.

It is not unlikely that Judge Russell's resolutions in favor of Woman Suffrage, at the Worcester Convention, was drawn up at the suggestion of the Governor, whose approval we printed last week; since it was almost an exact reproduction of the General Conference action on lay representation. It approved Woman Suffrage as a principle, and declared it should be adopted when the women wished for it. That resolve would have undoubtedly been adopted. Had it been, steps could have been taken next winter, to find out the wishes of the women of the State. An informal ballot could have been ordered, in conjunction with a regular vote, or an amendment by legal voters, which would have followed the woman ballot. Both votes would have been light, and perhaps adverse. New agitations of the friends of suffrage would follow, and a second ballot of women, and of voters separately, would get the required majority. That is the best way for the reform to proceed. It is steady and educational. It educates both men and women. Of the two hundred thousand women of Massachusetts, probably not over thirty thousand would vote yea or nay the first time, and of this body more than half might vote against it. The second time two thirds would vote, and two to one for it. The woman suffragists must adopt some such policy. They will not carry their measure at a jump. It must be grown up to, as Anti-slavery was, as Prohibition is. Let them learn to hasten slowly, and not be afraid nor ashamed to take the first step.

#### A MAGGOTY INFIDELITY.

*The Tribune* well paints the solemn humbugs that sit in judgment on Christianity in this morceau. The Free Religionists, Spiritualists, and other sons of Belial who run some of the literary weeklies, monthlies, and quarterlies, who, like the Egyptians, set up their blockheads and vermin, in place of the true God and His Gospel, are well combed out. The Church and Christians can well attend to their work of preaching Christ and saving souls, while this maggoty infidelity is allowed to breed its own vermin, to its own ultimate ruin. Thus speaks *The Tribune* :—

"Not only Christianity, but all revealed religion, according to some of the English secular papers, has been on trial lately in Liverpool. Prof. Huxley has had a bit of beef in an air-pump, testing the theories of spontaneous or non-spontaneous generation. The trial is over. The reporters, who have been standing on tip-toe over the beef, solemnly announce that 'the result is satisfactory, and the Professor is at one with the prevalent and united force of traditional orthodoxy.' The maggots did not make their appearance without eggs. Ergo, life is not spontaneous. Ergo, there is a God. The world now draws its breath freely, and, by leave of the Professor and the beef, goes back to its Bible again. It is rather dis-



piriting, however, to be obliged to keep our faith ready at call to be weighed in the balances of every new experimenter with maggots or otherwise. One does not like to hold immortality on the chances of an egg too many in a bit of beef. Prof. Huxley, who is a man of sense and a philosopher, does not ask it of us, nor do the better class of scientific men. It is, eddily enough, the secular journals who so constantly report 'Christianity on trial,' and found their theological creed on the last revelation of the blow-pipe, or rap from geologists' hammers. We recommend to the Liverpool savans, who have fortunately found God behind the beef, the counsel of Allatius to the Yogi: 'Press thy beard upon thy breast, deliver over thy eyes and thy thoughts to the contemplation of the point of thy nose, and thou shalt know uninterrupted spiritual joys, and thy soul be reunited with the Supreme.'

The Boat fever has reached Middletown, a club has been formed, and private races have been rowed. There is no college in the land that we know of, so well located for this invigorating exercise, only from our experience we should prefer the office of judge to that of oarsman. Now let it get up a Brain Club, and dispute the palm of scholarship with its rival colleges.

There has been much sickness at the Wesleyan University, chiefly of the typhoid fever, but the *College Argus* reports it decreasing. One death has occurred, that of J. Wm. Hoyt. The *Argus* reports that "the President is taking care of the sick in every possible way." Just like him.

By the way, every graduate of Middletown should subscribe for this handsome and spirited sheet. The "boys" manage it well. Send your dollar and three quarters to its publishers, and help them in their costly endeavor. It is well filled with enjoyable memoranda.

The first fruits of the Italian Government of Rome is the suppression of the Jesuit College. The next will be the suppression of the Jesuits themselves, the Pope included.

The Young Men's Christian Association of Portland, Me., announce that they have a Committee for the purpose of showing kindness to young men who are strangers, and leading them under religious influences. They therefore request all who desire the cooperation of this Committee, to send the names and addresses of young men about to reside in Portland, in whom they are interested, with such particulars of character as they may deem proper (which will be strictly confidential), to E. H. ARMSTRONG, Chairman of Committee.

Rev. Mr. Hale as chairman of the Committee of Resolutions at the National Unitarian Conference, corrected the statement of *The Register* as to their fraternal relations with any Conference of our Church. He declares:—

"The Committee on Union with other Churches reported that the Unitarian body at this time is in cordial, and, I might say, active fellowship with the Universalist body, from whom you have already heard, and with the African Methodist Episcopal Church, and with no other religious body."

We deeply regret the entangling alliance into which poverty has driven one branch of the Methodist Church. We know they would and do prefer intimate union with their parent body. May we bring them into the old fold, and save them from their perilous error. But we trust *The Register* will notice the statement of Mr. Hale, and correct its declaration.

*The Register*, seeing a stray sheep getting out of our fold into its common now and then, seems to think we are all going to come tumbling after. It must remember that one swallow does not make a summer.

Our brethren will please not send us any marriage notices except such as it is absolutely necessary for us to publish. We have a column now to print. They take up room that advertisers want. *The Advocate*, for a score of years, has published hardly none except those of ministers. We must beg our friends to confine these happy events to the local press, except in extraordinary circumstances.

GETTING BAD VERY FAST.—Rev. Robert Collyer puts Mr. Frothingham, the Free Religionist, in his pulpit, while he proceeds to Cincinnati, to dedicate the Church of Mr. Vickers, a Freer Religionist. Messrs. Hepworth, Laird, Collier & Co. will have to look out, or their nice little scheme of fellowship of all disciples of Christ will still be found to exclude only believers and include skeptics.

Two Massachusetts Republican Senators, elected last week, gave or pledged money to Roman Catholic institutions to get the Irish vote. One of them was recommended by the priest to his congregation; and he a member of a Baptist Church. That is close communion with a vengeance. Does *The Watchman* approve of such? This was one of whiskey as well as Romanism. Of course a party so built up, can talk against its Democratic rival as sold to rum and Romanism, but it is evident that it is equally zealous in a bad cause.

The *New York Advocate* quotes our statement about the Hanover Street Block, with no credit. So good a name as De Pay can be easily Do Pay—Credit to whom credit is due.

Those that get this paper in season, be sure and hear Rev. Mr. Baldwin, of China, discuss the Chinese question, Missions, Emigration, Sighting Massacres and Burlingame Treaty, at the Bromfield St. Church, Wednesday evening, November 16th.

A chignon caught fire last week, not from the brains before it, they would not be likely to get up sparks, but, as was natural, from the "spark" behind it, who dropped on the lady carrying this burden, as she was descending the stairs from a piano wareroom on Tremont Street, unintentionally, of course, a little of his cigar. It lit her "pile," and she emerged into the street smoking from the back of her head as steadily and coolly as he was smoking from the front of his. The alarm was given. Captain Damrell did not call out the fire department; there was evidently quite a fire department out already. She rushed back to the rooms, tore off the back of her head, and went home a baldie and we hope a wiser woman. If these puffs be kept well oiled, they may be made useful yet in illuminating a party; most of their wearers will never be as brilliant any other way. With diamonds of paste in front, and a blazing chignon of wood and grease behind, they might get along without any brains within. Hail to this "new light" and its discoverer. Who is the modest man who has made that useful which never was beautiful? Even Mr. Traek may allow him his cigar in view of his services.

Missionary meetings in connection with anniversary at New York:—

SABBATH, NOV. 20, 1870.

1. A missionary sermon or other appropriate service in each Methodist Church in the cities of New York, Brooklyn, and the cities, villages, and country in the vicinity.

2. A general meeting in St. John's Church, corner of Bedford Avenue and Wilson Street, Brooklyn, E. D., commencing precisely at three o'clock in the afternoon. The speakers are missionaries temporarily in this country, namely, Rev. S. L. Baldwin of the Foochow Mission in China, and Rev. C. W. Judd and Rev. J. D. Brown of the Mission in India.

MONDAY, NOV. 21, 1870.

1. The Annual Meeting of the Society will be held in the Central Methodist Church, on Seventh Avenue, near Fourteenth Street, at two o'clock P. M., at which the election of officers and managers for the year 1871 will take place.

2. There will be a general meeting in St. John's Church, corner of Bedford Avenue and Wilson Street, Brooklyn, E. D., at seven and a half P. M., precisely. Addresses will be made by Rev. Henry W. Warren, D. D., of Charlestown, Mass.; Rev. Martin C. Briggs, D. D., of Cincinnati, Ohio; Rev. Joseph T. Duryea, D. D., of Brooklyn, and Bishop Simpson.

A good brother anxiously asks, "If it is true that most of the Evangelical Churches of America are turning Universalists, and the thirty thousand ministers are persisting in their opposition to those doctrines, what is to become of us poor mortals as to employment? Or how six hundred Universalist shepherds can take care of the large increase of their flock? Let us have light."

ANSWER. *The Universalist*, probably, will take this "in hand" also; and as it has converted the Church, it will proceed to convert the ministers. It will take care, however, probably, before they are all brought over, to pick out the richest of the converted churches for the needy six hundred. Perhaps the latter will subdue the whole Christian Church, as a like brave but unwise number subdued the Russians at Balaklava; these, as those, riding into the jaws of death, into the mouth of hell, noble "six hundred."

We take pleasure in noting among the elaborate writers, editorial and other, of this number, no less than eight of our ministers, representing seven Conferences, while a goodly number more are in smaller, but not for that reason less interesting articles. We commend to *The Universalists* Bro. Munger's thorough refutation of a Universalist error that even Dr. Miner has honored by lately asserting it as true. Also read Bro. Dorchester's thorough article. We commend presidents and pastors to these editorials, who have the Darwinian gift of natural selection and can tell what's imported from home manufactures.

*The Register* asks:—

"Zion's Herald is so well acquainted with the moral designs of earthquakes that we wonder it has not specified what minute iniquity occasioned the slight shake in October. Was it Gov. Claflin's failure to appoint more Methodists to office, or the sinfulness of croquet as denounced by the Methodist Conference at Janesville, Wis.?"

If *The Register* will read our first editorial the week after the earthquake, it will find that we duly urged its teachings. Would that it sometimes saw and pressed the lessons of events which *The People's Magazine* (not *The Old and New*, that never preaches any more than *The Register*) declares "inspires men with an ever-increasing dread, being most feared by those who know most of them." As to Gov. Claflin's non-appointment of Methodists, *The Herald* was the first to declare and approve this against a charge of *The Era* that he was inclined the other way. Even the zeal against croquet is better than no zeal against anything—a natural result of a negative faith—or a "faith that believes in nothing at all." Be in earnest about something, good *Register*.

The Missionary Committee held its sessions last week. Receipts last year \$621,802; Disbursements, 637,744. The following appropriations were made: For the home missions \$660,238 was appropriated, and for foreign missions \$224,198, including \$85,800 for China, \$81,000 for India and Turkey, \$27,000 for Germany, and \$12,000 each for the new missions in Italy and Mexico.

The Church will rejoice greatly over these last steps. Mexico and Italy are to be occupied for Christ. We thank the Committee for this movement.

NEWS NOTES.—The late elections in Massachusetts resulted in the re-election of His Excellency Governor Claflin for a third year.

The total vote for Governor in 332 towns (less three only than the entire State) is as follows:—

Claflin.	Adams.	Phillips.	Bishop.	Traak.
78,453	48,479	21,746	9,464	6,475

Claflin's plurality, 29,964; Claflin's majority, 8,218; Claflin's excess of Phillips, 56,697.

State officers elected: Governor—William Claflin, of Newton; Lieutenant-Governor—Joseph Tucker, of Lenox; Secretary of State—Oliver Warner, of Northampton; Treasurer and Receiver General—Charles Adams, Jr., of North Brookfield; Auditor—Charles Endicott, of Canton; Attorney-General—Charles Allen, of Boston.

In Boston the vote stood as follows:—

Claflin.	Adams.	Phillips.	Scot.	Total.
10,051	9,785	1,949	10	21,745

The elections went off quietly, both in this State and elsewhere. In New York there was little or no disturbance, Hoffman being elected Governor. In the legislature, the Democrats and Republicans are about equally divided.

THE WAR IN EUROPE.—General de Paladine, commanding the army of the Loire, has recaptured Orleans from the Prussians, with the loss of 2,000 men. The Prussian loss was more severe.

New Breisach capitulated to the Prussians on the 10th, after only a fortnight's siege. Five thousand men fell into the hands of the Prussians.

A large French fleet is now in the North Sea.

If families would use PERKINS AND HOUSES' NON-EXPLOSIVE KEROSENE LAMP, no such accident as that that caused the lad's death, at Lynn, last week, would have occurred. Our readers will do well to call at 85 Water Street, and examine this Lamp.

ORCHESTRAL GRAND PIANOS.—Among the Boston piano-forte manufacturers, none hold a higher position at the present day than the old and very enterprising firm of Hallett, Davis, & Company. Their improvements in the method of constructing pianos, made and patented within a few years past, are remarkable and valuable in the highest degree. Especially is this true of their class of instruments called Orchestral Grand, these being grand piano-fortes of a novel form, far more elegant than those of the old style, and possessing immense power in connection with extraordinary purity, brilliancy, and sweetness of tone. Great advances have also been made by Hallett, Davis, & Company in the construction of square pianos, as may be readily seen by examining the various superb specimens of those now in Messrs. Barney & Son's rooms. The quality of tone of these is in every respect so admirable and charming, that it at once wins the hearty approbation of every player and listener; and for thorough excellence and durability of workmanship it is hardly necessary to say that the instruments of the old and eminent firm of Hallett, Davis, & Company are not excelled by any in the country.—*Providence Journal*.

MORE THAN THREE THOUSAND PAGES A YEAR.—*Littell's Living Age*, being published in weekly numbers of sixty-four pages each, gives to its readers more than three thousand double column octavo pages a year of the most valuable, instructive, and entertaining reading of the day. "History, biography, fiction, poetry, wit, science, politics, criticism, art,—what is not here?" It is the only compilation that presents with a satisfactory completeness, as well as freshness, the best literature of the almost innumerable and generally inaccessible European quarterlies, monthlies, and weeklies,—a literature embracing the productions of the ablest and most cultured writers living. It is therefore indispensable to every one who desires a "thorough compendium of all that is admirable and noteworthy in the literary world," who has a taste for the best literature, or desires to keep pace with the intellectual progress of the age.

Considering the quantity of reading matter furnished, the subscription price, (\$3 a year) is very cheap; but for those who desire the cream of both home and foreign literature, a still cheaper offer is made, of which the lovers of the best literature will avail themselves in great numbers, namely: For \$10, remitted to the publishers of *The Living Age*, they will send that magazine weekly, and either one of the following, for a year: *Harper's Monthly*, *Weekly*, or *Boar*; *The Atlantic Monthly*, *The Galaxy*, *Old and New*, *Lippincott's Monthly*, or *Appleton's Journal* (weekly), or for \$8.50 they will send *The Living Age* and *The Riverside Magazine*, or *Our Young Folks*, for a year.

*The Living Age* is pronounced by Rev. Henry Ward Beecher, *The Nation*, New York, and other high critical authority, to be "the best of all our eclectic publications."

WIDE AWAKE YOUTH'S PAPER.—For judicious editing, select and popular contributors, and sprightly, entertaining reading, the *Youths' Companion* of Boston, has no superior among the youths' publications.

#### PERSONAL.

Rev. W. W. Colburn, of Easthampton, has been appointed Chaplain in the State Prison, in place of Rev. M. M. Parkhurst, who has resigned in order to take an appointment in Chicago. Mr. Colburn is a young man of pleasing address, apt to teach, an attractive preacher, one with whom officers, prisoners and patrons will be well pleased. He was urged by the Boston Port Society some years since to become the colleague of Father Taylor. He has since been offered the chaplaincy of the Westboro' Reform School. He is appointed for three years. A good innovation, as it makes a minister feel that he has not got a life lease, and, therefore, life leisure.

Miss Julia Colman is recommended highly as a lecturer on Temperance, by Rev. Mr. Hubbell, of Brooklyn, Rev. Dr. Wise, C. W. Saunders, esq., Rev. John Parker, and other equally good judges. Dr. Wise says: "She is uncommonly able." Her address is, until Nov. 20, at Rockland, Me.; after that, unless she has engagements in the East, at 139 Park Avenue, Brooklyn. The need of talkers in this field is great, and we welcome our sister to the work. We hope she will be kept busy all winter in New England.

Mr. A. K. P. Welch, the head of the University Press, died at Cambridge last week. He was a man of energy, taste and rare business talent. He showed gifts of a marked order early.



Coming to Boston a married man, having failed of success in some inventions he had made, being out of business and poor, he applied for work at the printing-house of Metcalf & Co. They gave him the engineer's berth. He knew nothing of this work, but went and watched the man having charge of the machine and the machine itself a few hours Saturday, just before his predecessor was discharged. Getting a glimpse of it after he was gone, he found that he had dislocated it badly. He went Monday at midnight and worked till morning setting it right, and the proprietors did not know that he was not a trained engineer. He rapidly conquered every obstacle, made himself the head of the house, and soon one of the few great printers of America. He was sick but a short time.

Rev. Dr. Joshua Leavitt celebrated his golden wedding last week in New York. Many young men of thirty years ago remember *The Emancipator*, the political anti-slavery sheet that set the Republican ball rolling. Joshua Leavitt was its editor, and a great editor he was too. Quick, bold, thorough, Christian, he made Calhoun wince, and those that had ears to hear the tramp of the coming Lincoln and Grant. Twenty-two years ago he took charge of *The Independent* at its start, and he has been there ever since. He is a hale and hearty gentleman yet, engaged among other things on a Religious History of the Anti-slavery Conflict. He ought to do it. We congratulate him on his long and happy married life. May it reach the diamond point and perfection.

Rev. C. A. Carter, of the Providence Conference, has been for the past two months, and is still very sick, at East Wareham, Mass. We request the prayers of the Church for this afflicted brother.

Father Merrill, having just completed the fiftieth year of his Christian ministry, will, by request of the people, deliver a semi-centennial discourse in the North Avenue Methodist Chapel, Cambridge, Sunday next, at 3 p. m. It will undoubtedly be an occasion of rare interest.

The wife of Rev. True Whittier, Presiding Elder of Greenville District, S. C., departed this life October 31st. Some weeks ago, while he was absent at a camp-meeting, she was returning from church when her foot tripped on the church steps, causing her to receive a heavy fall. This was attended by a train of diseases and sufferings which gradually wore her out, and exhausted, she sweetly fell asleep in Jesus. His and her many friends will not forget to pray that the Holy Comforter may bless and comfort the sorrow-stricken itinerant and his motherless children.

## The Methodist Church.

### THE PRESENT NUMERICAL POSITION OF METHODISM IN MASSACHUSETTS STATED AND ANALYZED.

The close of another decade and the completion of the recent Census in this State, makes it eminently fitting that we should, at this time, ascertain not only our actual numerical condition, but also our progress, as compared with the growth of the population. It is well known to most persons that there is only one Conference that lies wholly within the limits of this State, the New England, but that four other Conferences also extend within our lines, so that it is necessary to exercise considerable care in selecting and combining the data, so as to produce a correct statement of our numbers. This will be seen when it is stated that

#### THE NUMBER OF SOCIETIES,

pastoral charges, or appointments, as they are referred to by different individuals among us, within the limits of the State, is 287; of which 185 are in the New England Conference; 75 are in the Providence Conference; 12 in the New York Conference; 8 in the New Hampshire Conference, and 7 are in the Troy Conference.

#### THE NUMBER OF METHODIST MINISTERS

in the State is 306; of which 216 are connected with the New England Conference; 66 with the Providence Conference; 9 with the New York Conference; 7 with the Troy Conference, and 7 with the New Hampshire Conference.

#### COMMUNICANTS.

The number of members, probationers, and local preachers (who are properly laymen), in the Methodist Episcopal Church in this State is 38,301; of which 25,754 are in the New England Conference; 8,787 are in the Providence Conference; 1,816 are in the New Hampshire Conference; 1,280 are in the Troy Conference; 1,049 are in the New York Conference, and 116 are in the German Mission, at Boston Highlands. The 305 ministers added to the 38,301 members will give a total of 38,606.

The following table will give the

#### SUNDAY-SCHOOL STATISTICS.

This accords with the practice of other denominations whose pastors hold their Church membership with the churches which they serve.

Conferences.	Schools.	Officers and Teachers.	Scholars.	Volumes in Libraries.
New England	189	3,741	30,005	81,807
Providence	75	1,384	10,040	35,020
New Hampshire	7	163	1,292	2,960
New York	13	161	861	3,794
Troy	7	134	956	1,900
German Mission	1	25	160	300
Total	292	5,608	43,313	125,690

#### CHURCH PROPERTY.

There are within the limits of the State 253 Methodist Episcopal Church edifices, valued at \$3,003,300, and 133 parsonages, valued at \$344,300, being a total \$3,347,600, besides the Wesleyan Academy, at Wilbraham, the Boston Theological Seminary, and the Wesleyan Association property, \$850,000 more, making the grand total of \$4,197,600.

Having thus given these statements for 1870, it is now desirable to make

#### SOME COMPARISONS WITH THE STATISTICS OF 1860, AND WITH THE POPULATION.

There has been an increase of 31 church edifices and 51 parsonages since 1860, and the increase in the value of churches and parsonages has been \$1,995,878, a part of which is due to an advance in the value of real estate.

There has been an increase of 31 Sunday-schools, 1,711 officers and teachers, 13,121 scholars, and 22,895 volumes in the Libraries. The increase in the scholars has been 43 per cent.

There has been an increase of 3,083 members, probationers and local preachers, since 1860, or 26 per cent, while the population of the State, during the same period, was 18 per cent, our membership gaining relatively 8 per cent. faster than the population. But there are some persons who do not like comparisons by percentages, but prefer direct comparisons with the number of inhabitants. Without debating the point, we will give the other form of comparison; and it will then be evident to all that the result is essentially the same in each case.

In 1860, there was one Methodist in Massachusetts for 43 inhabitants.

In 1860, there was one for 40½ inhabitants.

In 1870, there is one for 38 inhabitants.

These figures indicate a very encouraging increase in membership, in Sunday-schools, and churches, and Church property, advancing, as every Gospel Church ought to, more rapidly than the population, and thus hastening the evangelization of the world to Christ.

#### THE INCREASE ANALYZED BY CONFERENCES.

It will be profitable to inquire where this increase has been, in what portions of the State, and where it has been the greatest. A careful examination reveals the following results:—

The increase of Church membership in the New England Conference, since 1860, has been 6,402, or 33 per cent; in the part of the Providence Conference in Massachusetts, 1,282, or 17 per cent; in the part of the New Hampshire Conference in Massachusetts, 206, or 18 per cent; in the Troy Conference in Massachusetts, 157, or 14 per cent; in the New York Conference in Massachusetts, 36, or 8 per cent.

In representing the increase of Church membership in the different Conferences in this State, it should not be overlooked that the increase of the population within the limits of some of them has been much larger than in others, thus affording better or more thriving fields to work in. A survey of the State with reference to this point reveals the following facts: Berkshire County, since 1860, has increased in population 9,764, or 18 per cent, while the number of Methodists in the Troy and New York Conference, within that county, has increased only 193, or 9 per cent.

The territory embraced by the New Hampshire Conference in Massachusetts has increased in population 18,293, or 44 per cent; while our members, in that territory, have increased only 206, or 18 per cent. The Providence Conference in Massachusetts embraces a territory whose population has increased only 6,581, or not quite 8 per cent. (a large portion of those towns having actually decreased in inhabitants during the last ten years), but the Church membership has increased 1,282, or 17 per cent. This is a very large relative gain. The New England Conference comprises the central portion of the State, whose population has increased 192,833, or 21½ per cent, while the Church membership within those limits has increased 6,402, or 33 per cent.

#### SINCE 1865.

It should not be forgotten, that from 1860 to 1865 was an abnormal period, in which the Church was much interrupted in its work. During those five years, the increase in Church membership was only 768; while, during the last five years, since 1865, the increase has been 7,252, or nearly all of the gain for the last decade.

#### THE COMPARATIVE GROWTH OF THE RURAL DISTRICTS AND THE LARGE TOWNS AND CITIES.

is an interesting and an important point, as it helps us to answer the inquiry, which is sometimes made, whether Methodism is well adapted to a city population? The results are very gratifying, showing, that even in the largest towns and cities of the Commonwealth, where the population is increasing so much more rapidly than in the rural districts, and where the duty to labor is consequently the most imperative, even in these rapidly increasing centres of influence, our Church is fulfilling her high and glorious mission, while at the same time she is advancing successfully in the sparser populations. Selecting 32 large places from all the counties in the State, we find, that, in 1860, they had an aggregate population of 423,366 inhabitants. In 1870, those same places had 742,308 inhabitants, having increased 73 per cent, while our membership in those places had increased, during the same period, 82 per cent. But the population of the remainder of the State, in 1860, was 466,148, and, in 1870, it was 726,000, having increased 55 per cent, while our membership had increased 60 per cent. in the same localities.

(Continued next week.)

#### MAINE.

#### TO THE MEMBERS OF THE MAINE CONFERENCE—CHURCH EXTENSION COLLECTIONS.

DEAR BRETHREN:—As you know, I have the honor of being Corresponding and Recording Secretary and Treasurer of our "Conference Board of Church Extension," and I beg to be allowed to magnify my office or offices; and if I seem to go beyond my proper limits, you must pardon me, for my duties are not very clearly defined. At a recent meeting of the Readfield District Conference, I was advised to call your attention to this subject, and also to apportion the amount which we voted to try to raise, to the several charges.

By turning to your minutes you will see that our second resolution refers to certain discrepancies existing between the report of the Secretary of the Parent Society and our Conference minutes. These discrepancies have been satisfactorily explained. Our third resolution is as follows: "We recognize in the claims of the Church Extension Society a deserv- edness entitling it to the warmest support, and we will redeem our record by taking up collections on all our charges for this Society the coming year." We also say in the fourth resolution: "In our estimation the amount of \$500 can and will be raised in this Conference for the Church Extension Society the coming year."

These are our pledges, brethren—these resolutions we adopted without any discussion or any dissent. \$238.11 was given last year by 37 charges; it certainly will not be difficult for 114 charges to give \$500.

We neglected to have our needs duly represented at the meeting of the general committee a year ago, and they voted us fifty per cent. of what we raised. This was, in their judgment, equitable. I do not know whose duty this was, but shall take the liberty to ask each of our Presiding Elders to write to the brother who represents us at the next meeting of the committee, which occurs the present month.

I presume that my apportionments are not equitable in all cases, but I have done the work according to the light I have had.

It will be seen that I have not made assignments to those charges that are not supplied by members of Conferences; but it is presumed that so far as the charges are supplied, the brethren will consider themselves bound to take the regular disciplinary collections, and if we should raise more than our assignment, so much the better.

According to the instructions from headquarters, these sums will be charged on the ledger to the societies, and your several collections, more or less, will be credited to the several charges.

The recent Preachers' meeting of the Portland District at Gorham, was of special interest. An unusual amount of spiritual interest prevailed. Br. Collins, the preacher in charge at that place, is deeply in earnest, and his people are evidently catching his fervor. But few Essays were presented. These, however, were of such ability, and elicited such discussion, that the available time was all well spent. One Essay, meeting with special favor, was assigned to a committee for publication. This was upon "Nature of the Second Death," and was written by Bro. W. H. H. Pillsbury, of Congress St., Portland. The next meeting of the Association will occur at Saco.

EAST POLAND.—The Lord has revived His work for the last two months at East Poland. Christians have been greatly quickened, and are rejoicing in this blessed work. Sinners have given their hearts to Jesus, and rejoice in a Saviour's love. Backsliders have been reclaimed, and are now deeply interested in the Master's cause. Twenty have joined on probation; twelve are young men of unusual promise to the Church. To God be all the praise.

#### MASSACHUSETTS.

BYFIELD.—Rev. G. Beekman writes that "For some weeks past we have enjoyed a spiritual refreshing which has resulted in the reclamation of backsliders, the conversion of sinners, some of whom are heads of families, and the quickening of the Church. Others are deeply convicted, and we are hoping to see them come out on the Lord's side. The Church here, in years past, has passed through many and peculiar vicissitudes, destructive of its spirituality; but better days, we trust, are about to dawn upon it. Our congregations are highly intelligent, and our choir is one of the best in the country. We are hoping that we shall soon need and shall be able to build a Church large enough to accommodate our increasing numbers, and to meet a felt want of the time. Eleven were admitted to full membership a few Sabbaths since, and others are about ready to do likewise."

SOUTH SCITUATE.—There is a revival of God's power and presence in the Methodist Church, and many are acknowledging their sins and getting the victory over Satan.

Bro. Lamsen, from the Boston Seminary, is their acting pastor, and is giving God all the glory.

#### PROVIDENCE ITEMS.

We attended to-day (Nov. 1st) the funeral services of Boylston Poore, commonly called Father Poore. He was poor in this world's goods, but rich in faith and one of the few links which connect Methodism of to day with the past. A large congregation gathered to pay this last tribute of respect to the good man whom all who knew him loved. Bros. Addeman, Capwell, Poore, and Sister Ellen Boardman, have passed away from our churches in the past few weeks,—all great sufferers, all deeply pious, and all valuable to the Church. Bro. Addeman was for years confined to his house and for a long time unable to articulate a word. Bro. Cap-



well was blind and poor. Bro. Poore, for many months, has been shut in from the worship of God among his brethren. Sister Boardman, for thirty-six years, was afflicted with an incurable disease, and much of this time confined to her room and her bed. But I doubt if the several churches to which they belonged have members more valuable now living than were these whom God has taken. The religion of our Lord Jesus Christ has been proved by these persons to be divine. It was not education, nor culture, nor philosophy, nor developed morality which sustained these suffering souls, and gave them such happiness and such triumph. It was Christ in them, the hope of glory. They rest from their labors, and their works do follow them.

The new church at South Providence has progressed rapidly; it is a good substantial house. A Methodist Convention is projected for the State of Rhode Island, to be held November 30th, and December 1st. The Committee, consisting of Revs. M. J. Talbot, S. C. Brown, D. D., J. W. Willett, E. F. Clarke, C. H. Titus, and V. A. Cooper, have limited their essays to twenty minutes, and have selected several subjects relative to Methodism. The African Methodist churches of various names, are invited to a seat on equal footing with Methodist Episcopal churches, whatever their peculiar names. We try to practice what we preach. I wish I could say the work of revival is going forward. But it is not. Everything else flourishes, — lectures, socials, praise-meetings, Temperance; but of a general revival, alas, there are few signs. I do not wonder, and next time I will tell you why. D. T.

#### WASHINGTON ITEMS.

Since the terrible flood which caused such destruction of life and property, it has been —

"ALL QUIET ON THE POTOMAC,"

the earthquakes of the East and the West not affecting us particularly.

Some of the local papers have exulted over the fact that we are free from such visitations, while St. Louis is shaking, and give that as a reason why they should not hope to secure the removal of the capital.

In

#### THE CHURCHES

all is not quiet. Most of them are being revived to a greater or less degree. Protracted meetings are going on at the Foundry, Wesley Chapel, Hamline, Waugh, McHendree, and others of our churches with much success.

On the subject of entire sanctification, there seems to be an increasing interest among the laity, and an under-current of feeling that is much stronger than a year ago.

#### A UNION CONVENTION

for the promotion of the "Higher Life" was held here last week by the

#### YOUNG MEN'S CHRISTIAN ASSOCIATION.

Lovers of the blessed theme from different denominations, in different places, were here, and addressed the meetings with great sweetness and power, testifying of a Saviour that not only forgave their past sins, but saved them, moment by moment of the present, and satisfied all the longings of the soul.

Said Mr. Smith of Philadelphia, "Once I was like a pebble by the roadside, sometimes washed by refreshing showers, and then again contaminated by the dust and mire of the street. But now I am like the same pebble under a fountain continually washed by the blood of Jesus." The prayer was offered that the influence of their meeting might extend all over the country, and we doubt not it will be answered.

October 18-21 was held the second annual

#### SUNDAY-SCHOOL CONVENTION

for the Sabbath-school Union of the Baltimore Conference, at the Metropolitan M. E. Church. Each school is represented by its pastor and two lay delegates, chosen by themselves, and provided with homes during the continuance of the meetings, by the people inviting them.

We had Dr. Vincent to talk, and Chaplain McCabe to sing to us, but they were only a part of the attractions. Earnest, practical laborers were there — lovers of Jesus and the rising generation — to talk over the cause of failures in any given direction, and the means of securing greater success in all the departments of the work, particularly in winning souls to Christ.

Dr. McCanlay, our Presiding Elder, in his report of the Sabbath-schools, stated that they exceeded any schools he had ever seen for efficiency; a result in his opinion, brought about by the S. S. Institutes held here within the past six years.

CENTRAL NEW YORK CONFERENCE SEMINARY. — This institution of learning has ever held up the standard of true religion, and in a non-sectarian spirit invited all who assembled in its halls to consider for themselves this important subject.

The present term has been one of great prosperity. God has favored us with gentle showers of grace, and adopted many precious souls into his great family.

For more than three weeks we have held meetings every night in the chapel, and fifty have presented themselves at the altar, as inquirers after truth, of whom nearly thirty are now rejoicing in hope of eternal life.

The work is increasing in interest, and we expect many more will embrace the Saviour before the term closes.

Let Christian parents who desire their children educated symmetrically send them to this house of religious influences.

W. A. B.

OHIO CONFERENCE. — The Fifty-ninth Annual Session of this Conference began in Logan, Ohio, on Thursday, October 18th, and closed on October 17th. Bishop Ames presided.

Five were ordained elders, eight deacons, and seven admitted on trial. The statistical report showed an increase of about 2,000 members and several hundred probationers over last year. The various collections were increased, some of them 80 to 100 per cent. The missionary collection reached \$20,336.88, being an increase of \$171 over 1899. The Educational Committee reported very favorably on the Ohio Wesleyan University, and Ohio Wesleyan Female College, both in Delaware, Ohio. The assets of the University are \$370,233.87, being an increase of \$10,823.87 over 1899. Rev. Dr. Trimble was appointed financial agent of it, with the special object of raising \$30,000 for a Thomson Professorship.

WISCONSIN CONFERENCE. — The Twenty-fourth Annual Session of this Conference, held in Court Street Church, Janesville, was exceedingly harmonious. Bishop Clark presided.

A fine class of ten young men were taken on trial. By a vote of the Conference, the Bishop appointed Rev. S. Fellows, Superintendent of Public Instruction in the State of Wisconsin.

A Preachers' Aid Society was organized. Each member is to pay ten dollars to the widow or children of a deceased member.

The following was almost unanimously adopted: — "Resolved, That, in the opinion of this Conference, no pastor should act as attorney in the trial of a layman."

The next session is to be held at Summerfield, Milwaukee.

The statistics are: Members, 12,248 — increase, 296; deaths past year, 155; probationers, 1,640 — increase, 216; local preachers, 144; adults baptized, 668; children baptized, 406; number of churches, 163 — increase, 14 — probable value, \$106,250; collected for Conference claimants, \$919; for missions, \$6,719; for Tract Society, \$189; for Bible Society, \$1,765; for Sunday-school Union, \$299; number of Sunday-schools, 254; officers and teachers, 2,676; scholars, 16,441; volumes in library, 89,431.

#### CURRENT NOTES.

##### UNITED STATES.

Dr. and Mrs. Palmer have returned from the Pacific coast.

Good reports come from Kansas. Since the camp-meetings the work of holiness is progressing.

The new Central M. E. Church, Buffalo, are about to erect a costly church, with all the latest improvements.

Asbury Church, Wilmington, is being favored with a most gracious revival.

In the German department of our Church, we have: Travelling preachers, 370; local preachers, 367; members, including probationers, 3,713.

"No mission of the Methodist Episcopal Church, in the first five months of its history, had more tokens of the Divine blessing than has the Utah mission." So writes Bishop Ames.

The fourteenth annual anniversary exercises of the Garrett Biblical Institute occurred on the 27th ult. The financial condition of the Institute is most satisfactory.

A part of the walls of the Grand Avenue Methodist Episcopal Church, erecting in Kansas City, fell recently. One workman was killed, and one or two more badly injured.

The Methodist Church at Ann Arbor, Mich., the seat of the University, is most generally attended by the students, and is constantly swelling its membership. It has no less than fifteen classes, each with its own leader.

A few Sabbaths since, Rev. T. L. Flood, of Newmarket, N. H., baptized twenty-seven persons, — six by immersion, and the remainder by sprinkling. Among them were a family of father, mother, and five children.

Rev. Bishop Scott has returned to his home at Odessa, Del., from his extended tour through the Gulf States, and is suffering from fever contracted during his visit. It is hoped by his physician that it may not be serious.

Thomas Kelso, esq., a well-known and esteemed layman of the Methodist Episcopal Church in Baltimore, contributed, at a recent meeting in that city, his annual \$1,000 to the Loan Fund of the M. E. Church Extension Society.

A layman in New York offers to maintain a minister of our Church at Havana, Cuba, for one year, to preach in the English tongue, and who will at the same time study the language of the country in order to be useful among the natives.

Bishop Simpson, in speaking of McKendree College, said that Bishop McKendree left by will four hundred and eighty acres for the establishment of an institution, which was located at Lebanon, and called after the Bishop. When the College was struggling with debt, the Trustees sold the property for twelve hundred dollars. That ground to-day is worth sixty thousand dollars.

The old John Street Church of New York commemorated the 104th anniversary of its dedication on the 31st ult. The services included a love-feast, at 9 A. M., in charge of Bishop James; a sermon, by Rev. Dr. Tiffany, of Newark, N. J., at 10 A. M.; a reunion of old pastors and members, at 2 P. M.; a reunion prayer-meeting, at 6 P. M.; and a closing sermon, by Rev. Dr. Ridgway, at 7 P. M. Rev. H. F. Pease, Presiding Elder of the district, acted as Chairman in the afternoon, and addresses were made by many of the older members of the congregation. The music was directed by Philip Phillips.

##### CANADA.

The anniversary of the Canadian Wesleyan Methodist Missionary Society was held at Port Hope, on the 10th ult. The Annual Report gave an encouraging account of the various departments of the mission work. It showed receipts during the year amounting to \$75,000, — an increase over the previous year of \$2,500. Two Secretaries are appointed for the ensuing year.

##### MISCELLANEOUS.

The Wesleyan Methodists have in Italy seventeen ministers and evangelists, and six hundred and eighty-six communicants.

#### The Christian World.

##### MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21.

TINNEVELLY, INDIA. — This is the most southern province of India, on the southern coast. Here dwell the Shanars — an industrious, hard-working people, classed among the lowest of the Sudras. They were devil-worshippers, and given to the most degraded rites and superstitions. The venerable Swartz first visited them with the Gospel, and was followed by Rev. J. Hough. But little was done in the conversion of these degraded heathen till 1820, when the Church Missionary Society established a mission there. Preaching was established at various places in the province, while at Palamcottia, two miles and a half from Tinnevely, a church was erected, to which not only European residents in India, but even rich heathen, contributed largely.

Fifty years have passed, and what has God wrought in the salvation of this people! There are now about 30,000 baptized Tamils in connection with the Church Missionary Society, besides about 15,000 more under Christian instruction, superintended by nine European missionaries and 80 native pastors. For such triumphs of the Gospel, the Church should be devoutly thankful.

HEATHEN DEGRADATION. — The *Wesleyan Missionary Notices* describe a scene in South Africa, which illustrates the awful condition of many parts of the heathen world: —

"Some time ago the country of one of the petty chiefs being very dry and badly in want of rain, the rain-maker or witch-doctor was sent for. A goat was killed in order to regale him, after which a sheep was prepared for him; but no rain came. The doctor then demanded an ox. This was also slaughtered for him; but still he could not make the rain come. He then said that he must have one of the chief dogs. This was given to him; he skinned, cooked, and ate it; but still the rain was obstinate, and would not come. He then told the chief that he must have his favorite dog before he could make the rain. Whereupon the chief lost all patience, and said to him in disgust, 'You have eaten my goats, my sheep, my oxen, and my dogs, and there is no rain — go away!'"

A NEW WORK ON MISSIONS. — A "History of the Wesleyan Missions in all parts of the world, from their commencement to the present time," is soon to be issued in England. It will be a work of great interest. The *Wesleyan Missionary Notices* speak of it thus: —

"Just one hundred years have elapsed since the first Wesleyan Missionaries were sent out to foreign fields. Though most readers have some impression that a great work has been carried on by their labors during the century, few have any intimate knowledge of the wonderful results that have been accomplished through their instrumentality, — a work which, for its rapid spread and vast extent, has had scarcely a parallel in the history of the Church since the days of the Apostles. The present work is designed to give in a popular style and accurate form a complete history of the Wesleyan Missions from their commencement to the present time. The narrative abounds in full, accurate, and valuable information, stirring incidents, and interesting narratives, many of which were never before published; including some valuable Letters of John Wesley relating to early Foreign Missions, now printed for the first time."

MISSIONARY COLLECTIONS. — It will soon be time for our New England churches to take their annual missionary collections. Let the churches prepare for them. Circulate missionary intelligence — hold missionary concerts — preach on the subject — and in every proper way urge the people to give liberally to the missionary cause. Our missionary collections must be greatly increased in amount the present year. It can be done, and we have no doubt, will be done.

#### Our Social Meeting.

A good English brother offers this defense of his native land. It may be called —

##### JOHN'S REPLY TO JONATHAN.

I wish to express my great satisfaction upon reading the report of the address of Mr. Hughes on "John to Jonathan," as also my deep regret upon reading your remarks upon it, in which you do your best, as I suppose, to obliterate any good feeling that gentlemen may have produced on that occasion. I belong to both countries; by birth to one, and by adoption to the other, and am naturally desirous of harmony in the feelings and relations of both. With regard to the points at issue between the two countries, I have only to say that I have no doubt they can be easily settled were editors and party politicians out of the way! To one point only I wish to speak, and that is the feeling of animosity which you represent as existing to a large extent in England, against this country, and its institutions. In this I consider you have made a gross misrepresentation. I have read the English papers regularly, and have never detected such a feeling. I have travelled through that country for months, and have always found that the fact of my coming from the United States secured for me a consideration which I should not have received as a mere Englishman. A friend who has lately returned thence after a stay of sixteen months, assures me that was his experience.

A Boston artist not long ago informed me that whenever he made it known that he had come from Boston, Mass., it procured him entrance in London to all the public institutions needful for the prosecution of his studies, without going through those forms to which a native is subjected. I know that Free America is the day dream of almost every English boy. A visit to the United States is regarded as the panacea for every social and pecuniary evil. I have often labored to repress this feeling when I knew the gratification of it would be unprofitable. But the feeling exists, and is sending many to these shores who could do better at home. Almost every family has some dear connection here, hence British feeling and British sympathy flows naturally more towards the States than towards any or all other parts of the world. I have stood on the deck and counted more than a hundred large mail-bags for one steamer, bound for this port. And this communication would be vastly increased, but for the restrictive policy adopted by the States.

You ignore the fact stated by Mr. Hughes, that no public meeting could be held successfully in favor of the Confederacy; yet you know that public meetings there give utterance



to public sentiment here, as fully as they do here. You intimate that all friendly feeling was confined to artisans, and some few radicals, as Cobden and Bright, while you know well that Cobden and Bright have long controlled the public sentiment of England, and its government too. I know there are individuals who feel differently, but it is my conviction such individuals are more numerous here, even leaving out our Irish Papist fellow-citizens, who almost to a man sympathize with the Confederacy, even "in our agony." I rejoice that the feelings you express are not universal in this country; that while there are some who breathe out threatenings and slaughter, or, like the illustrious George Francis Train, make themselves martyrs to British tyranny, to secure the patronage of Fenian votes in obtaining a position which the good sense of their own countrymen would refuse them, there are others who, like Beecher, can afford occasionally a friendly greeting to a nation which is really proud of its affinity to their country, though in many cases their parallel circumstances will engender rivalry, and sometimes jealousy.

But all this will be overcome, if Christian editors, and especially Christian ministers, will enter more fully into the true spirit of the Gospel of Christ,—"Peace on earth—good-will towards men." Sincerely yours, W. B.

Our earnest brother speaks his mind like a true Briton and Yankee, of both of which he may boast himself to be. Most of his statements are true, but do not cover the case in controversy. The British workman, we expressly declared, was our friend, and our only friend. We acknowledged that "Messrs. Bright and Cobden controlled the public sentiment of Great Britain," but it was the sentiment that emanated from the workshop, and not society. "Editors and party politicians" in America have not stood much in the way of settling the Alabama claims, yet our British cousins don't seem very much inclined to pay that little bill. The intimacy and intercourse of England and the United States before the war, as our brother points out, only made its conduct the more strange to us,—a conduct that never changed until our affairs improved, as Mr. Hughes showed, and Vicksburg and Gettysburg made our future sure. We regret the course England took, and hope sometime to see in some of her journals or speakers a confession for the same. Bishops James and Thomson referred to it in the General Conference, on their own persons, the latter himself an Englishman. Will it ever acknowledge its error or pay that bill?

Rev. George P. Wilson, of Lawrence, than whom no one surpasses with the children, thus commends—

THE BEREAN SUNDAY-SCHOOL LESSONS.

I wish to recommend the above series of Sabbath-school Lessons now being published for 1871, by the Methodist Book Concern.

Rev. J. H. Vincent, D. D., the author, has already published "Two Years with Jesus," "A Year with Moses," and the "Berean Lessons for 1870," all of which I have given a careful trial in school, and pronounced them excellent. The Lessons announced for 1871 are Twelve Lessons on the Words of Jesus, Twelve about Joseph, Twelve about Paul, and Twelve about Solomon. We pronounce these the best lesson papers we have ever seen. This system (first introduced by Bro. Vincent in the *Sabbath-school Teacher*, published at Chicago) with its Golden Topic, giving in a short sentence the leading thought of the lesson; the Golden Text, expressing the same central idea in a short verse of Scripture to be committed to memory; its Lesson Hymn, illustrating and enforcing the subject by beautiful songs; its Home Readings, for every day in the week—making it the most complete, varied, instructive and interesting series of lessons now before the American public.

- We heartily recommend them to all of our schools:—
- 1st. That we may have uniformity of lessons, not only in each school, but in all of the schools of the Church.
  - 2d. They are not only the best, but are the cheapest.
  - 3d. There is published with them most admirable teachers' helps.
  - 4th. They are practical and spiritual; they impart a thorough knowledge of the blessed Bible, and from every lesson, in whatever part of the Bible it may be, they make a road to Christ.

I sincerely believe that if our Presiding Elders, ministers, superintendents and teachers, will examine these lessons and recommend them to all of our schools, we shall advance with rapid strides to make our Sunday-school the "Bible-studying Department of the Church," where all of the people study the Word of Life, and are taught therefrom to know, love and obey God.

I write this without any solicitation from any quarter whatever, simply because I have been blessed by these lessons, and cannot help giving "my testimony," that others may enjoy them also.

S. G. K. sends this basket of—

FRUIT IN OLD AGE.

I remember that one of the senior members of our Conference was once asked whether he was not on the wrong side of fifty. "No," was the reply, "I am on the right side, on that side which slopes gently to the very gate of heaven." It is always refreshing to find such a spirit, never growing old though years increase. It was my fortune to encounter such an example of youthful age during the present week in a visit to one of the appointments upon the upper part of Concord District, among the mountain regions of New Hampshire.—Bro. Samuel Royce, of North Benton, now in his 89th year, and yet as hale and hearty, as youthful and genial as any of half his years. It has hardly ever been my privilege to enjoy pleasanter hours than those spent in his company.

For 65 years a Christian man, and for more than half a century a member of the Methodist Church, his vigorous mental powers scarcely impaired, he lives an example of what a sober, industrious, active man, gifted with sound mind and a warm heart, combined with earnest piety, may become even in old age.

He resides with his son-in-law, Chas. Whitcher, esq., who is a son of the late Wm. Whitcher, of Benton, and one of a family of sixteen children, ten sons and six daughters. It was said of William Whitcher that he had one hundred feet of children, the entire sixteen averaging over six feet in height. The next generation are not degenerating. We met a grandson, Wm. Eastman, now in his 20th year, who stands six feet two inches in his stockings, and bids fair when he gets his growth, to be a tall man!

It is related of an old lady quite up among this mountain region, that she was waited upon by the "census man" last summer. He proposed the usual questions as to the size of her family, etc., and having concluded his interrogations, it came the old lady's turn to catechize:—

"Where do you live, sir?"

"At Manchester."

"Manchester! Why, I should think you would be lonesome, living off so far." Evidently in her estimation the chimney of her home pointed exactly to the zenith, and the centre of her cellar was directly over the nadir.

In the few hours spent with Bro. Royce, he not only entertained me by a relation of incidents of his early life, but with a recital of passages from authors of fifty years ago. For years he has been in the practice of making selections from the best authors, and committing them to memory. Some of them were perfect gems, and entirely new to me. I send you one or two of them taken down from his lips, and hope you may find room for them in some corner of THE HERALD.

THE TRUE GENTLEMAN.

"The true gentleman is God's servant, the world's master, his own man."

"Virtue is his business, study his recreation, contentedness his rest, and happiness his reward. God is his Father, the Church is his mother, the saints are his brethren, and all that need, his friends."

"Heaven is his inheritance, Legality and Justice his ladies of honor. Devotion his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward, and Charity his treasurer. Piety is mistress of his house, Discretion is his porter to let him out and in as is most fit."

"Thus the whole household is made up of virtues, and he is master of them all. But he is necessitated to take the world in the way to heaven. He marches through it as fast as he can; all his business by the way is to make himself and others happy. In two words, he is a man and a Christian to the end."

A better definition of the real gentleman could hardly be found. Now for two pictures of woman from the same source.

WOMAN.

"Woman, charming, lovely creature,  
Gentle, graceful, modest thing,  
Most refined work of Nature,  
Fairer than the flowers of spring.  
Queen of every heavenly passion,  
Tender sympathy, and love,  
Perfect work of heavenly fashion,  
Miniature of charms above.  
Love and grace in rich profusion,  
Softening man's ferocious soul,  
All creation's fair conclusion,  
Formed to beautify the whole."

WOMAN—PER CONTRA.

"Woman, thoughtless, giddy creature,  
Laughing, idle, flattering thing,  
Most fantastic work of Nature,  
And like fancy on the wing.  
Slave to every changing passion,  
Loving, hating, in extreme,  
Fond of every foolish fashion,  
And at best a pleasing dream.  
Lovely trifles, dear delusion,  
Conquering weakness, wished for pain.  
Man's chief glory, and confusion,  
And of all vanities, most vain."

These will do to point arguments for and against Woman's Rights.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. O. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

**FARM BUILDINGS.**—At this season of the year, on the approach of winter, it becomes the farmer to look well to his buildings; not only the house in which he lives, but the barn where the cattle are kept, as well as the pig-sty and hen-house. It is very important that the animals and fowls should be kept warm enough for comfort. He must be a very hard-hearted man who will allow his animals to suffer, when for a comparatively small sum the barns and other out-houses can be put in comfortable order. It costs much more to feed an animal that suffers from cold than one who is kept as it should be, and they will not look well either.

Roofs that leak should be patched or newly shingled; the loose clapboards nailed, broken hinges repaired, in short the buildings should be put and kept in good repair. No man can afford to erect buildings at present prices, and then allow them to go to ruin for the want of a little care.

**KEEPING CELERY.**—The best way to keep this vegetable is to stand it up in an old hot-bed, putting earth only on the roots, and so surround it with boards and other things as to prevent its freezing. Some set it out in earth, covering it nearly to the top, very much as it stands in the ground, and this may do where it is kept sufficiently cool to prevent decay.

We have kept it well in a house cellar by first standing it up in a box and placing earth about the roots. The cellar must be cool and rather dry to keep it well. It is rather more accessible when so kept than when in the ground. Some recommend the placing a barrel in the ground and setting the celery in this, and then so covering it as to exclude frost. It is worth making some effort to save.

**WORK FOR THE SEASON.**—Roots should now all be gathered. Even flat turnips will not be improved by longer exposure.

**CARRIAGES** should be harvested. It is a good plan to set them out in beds, covering them with seaweed, leaves, or other substance to keep out the frost. Don't cover too deeply at first.

**MANURE ON GRASS LANDS.**—There is no better time than in the autumn to spread manure on grass land. Make it fine before spreading the same.

**GRASS LAND** should be ploughed for next spring's planting.

**DRY WOOD** should all be housed or covered up in some way to keep off the rains.

**LEAVES** for bedding should now be secured. When hay and straw are so high, it is an object to save by the use of leaves.

**CIDER** should be made, if possible, before extreme cold weather.

**HYACINTHS, TULIPS** and other bulbs intended for next spring's blooming, should now be planted. A great variety of these bulbs can be bought at a very reasonable price, and will afford a great deal of pleasure to those who plant them.

**HEDGES.**—As the country grows older and fencing becomes scarcer, we naturally look for a substitute, and are reminded that in the older countries hedges or line fences are used to great advantage. There are many places where it is impossible to find stone for fences, and wood is very dear, and if a hedge can be used as a substitute, a great point is gained. A hedge once planted will last many years, but not without care. They need trimming certainly once or twice a year, and if neglected will soon go to ruin. It is generally admitted that the hawthorn, that is so great a favorite in England for hedges, is worthless here, because of the destruction caused by the borer. The Osage Orange has been used to some extent in this country, but is certainly not well adapted to the North, as it is often winter-killed. The buckthorn has been extensively used, and we believe it is the best hedge plant ever used in the country. It is hardy, not subject to the borers or to any disease, so far as we know; it grows quickly, is ornamental, bears the shears well, is stout enough for a fence, and has few if any faults. It can be grown from seed, and the second year is large enough to set in the hedge row. Arbor-vitae makes a pretty good evergreen hedge, though we much prefer the Norway Spruce for the same purpose. Privet makes an excellent ornamental hedge, being a sub-evergreen. It can be kept quite small, and does well on walls, beside walks and other places where a low hedge is preferable. More attention should be given to hedges, especially in those sections of country where other fencing material is hard to obtain.

The Righteous Dead.

Mrs. MINNIE BARTLETT, after living a widow forty-eight years, died in Lynn, N. H., Oct. 30, 1870, of old age. The subject of this notice was born in Taunton, Mass., Aug. 14, 1771; consequently she was 99 years, 2 months, and 16 days old at the time of her death. She began life under the reign of King George the Third, and lived through the administration of all the Presidents from our nation's birth. She remembered well things which transpired in the days of the Revolutionary war; recollected distinctly when the British forces took Bristol, and heard the report when they blew up the powder magazine. Mother Bartlett was one of a family of extraordinary longevity. Her maiden name was Minniewell Hoskins. Her parents had fourteen children, two of which died in infancy. The remaining twelve lived to raise families, and four of them are still living, whose respective ages are 85, 87, 86, 85. She has four children living, the youngest of which is 63, the eldest 70.

About 17 years ago she became concerned about her spiritual interest, and at her request Mr. Carpenter, pastor of the Congregational Church in Littleton, came and preached at her residence. She subsequently was baptized by Rev. Bishop Brown, and united with the Methodist Episcopal Church in Lynn, of which she continued a member until death. By request, her old Family Bible, which was the property of her parents, and is over two hundred years old, was carried to the church, and the Scripture lesson was read from it. The venerable old book is filled with marks, where she had placed them from time to time when reading the Sacred Scriptures.

MR. I. BAILEY, of Middletown, Ct., died Oct. 14, aged 81 years. Sister Bailey was converted a little more than a year ago, and united with the M. E. Church at Higganum. From the moment of her reception of the Divine favor to the moment of her dissolution, she was a living witness of God's saving and sustaining grace.

Sister ELIZA M. ULMER, wife of Alden Ulmer, esq., died in Rockland, Sept. 23, 1870, aged 67 years.

At 90 years of age Sister U. gave her heart to God, and the covenant then made was faithfully kept. Calmly, peacefully she watched the coming of death, and at the Father's bidding exchanged the language, pain, and weariness of the life-toll for the rest that "remaineth for the people of God."

Rockland, Oct. 31, 1870.

Sister SARAH KATON died in Solon, Me., Sept. 2, aged 86 years.

Sister Katon was converted in the year 1799, and while attending her first class-meeting the village bell was tolling for the death of Washington. Seventy years she has been a consistent member of the M. E. Church,—the last fifty-six of which were passed in Solon.

Mrs. HATTIE D. ANDREWS, of Marlboro', Mass., was called to her home in Boston, July 27, at the early age of 30 years.

She leaves a husband and one child, with a large number of relatives and friends to mourn her loss. Sister A. embraced religion six years ago, through the faithful labors of Rev. I. Harty, and the Savior whom she loved in health was precious during her lingering illness of two years. Her life was consistent, her death triumphant.

Marlboro', Mass., Nov. 3, 1870.

LESLIE, widow of Solomon Snow, died at the residence of her son, Henry H. Snow, in Brattleboro', Vt., Sept. 15, aged 71 years. More than forty years since, when residing at Hellows Falls, Sister Snow consecrated her heart and life to Christ, and united with the M. E. Church, of which she continued a worthy and consistent member until her departure to the Church above.

At Millbury, Mass., Oct. 4, aged 26, Miss AMANDA M., wife of J. Frank Skinner, of Eastford, Ct., passed to her home above, having been a member of the M. E. Church twelve years.

She was interested and active in all matters that tend to advance the cause of Christ. Her place in the choir will be greatly missed. She was a power there which cannot be easily replaced. The Sabbath-school, also, was one of her favorite places of usefulness.

Eastford, Oct. 31, 1870.

WILLIAM BISHOP, resident of Belfast, died Oct. 19, 1870. His father was a pioneer of Methodism in this State, and a member of Rev. Jesse Lee's first class in Monmouth. William, on moving to Montville, with three others, petitioned the Conference for a preacher. It was granted, a class formed, and the effort blessed with an extensive revival. Bro. Bishop was called to be a leader and protector to the young in Christian experience. About 1840 he moved to Belfast, where he remained an honored member of the Church. His last sickness was dreary. His confinement to the house was near eight months. It was a period of great suffering, but sustaining grace was manifest in reconciliation to the Divine will.

Sister MARY HAMMOND died in Chatham, Sept. 27, 1870.

She had served the Lord for more than forty-five years, was diligent in her attendance on the class-meeting, consistent in her life, and when death came, said, "I am ready."

Chatham, Oct. 20, 1870.



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